

Summer Lethargy to Summer Activism: P'Town Challenges Cops

August 24-30, 1986

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August 24-30, 1986

Lesbian/Gay Curfew Sparks P'Town Revolt

By Stephanie Poggi

PROVINCETOWN, MA — Changing face almost overnight, this fishing town and summer lesbian/gay resort has become the scene of highly visible political activity. In a series of demonstrations beginning in the early morning hours of August 17, hundreds of people protested police attempts to prohibit gay men and lesbians from congregating outdoors after the bars close at 1 a.m.

The protests began when six people were arrested on August 16 by police who enforced — without warning — a new regulation barring late night gatherings outside Spiritus Pizza. Spiritus — which remains open until 2 a.m. and is directly across from the lesbian bar, the Pied Piper — is a popular night spot among lesbians and gay men.

Police and the Board of Selectmen for the town maintain the new regulation, approved at a meeting of the Selectmen August 11, is necessary to stop noise and traffic obstructions at night. Members of the gay community, however, con-

tend the action unfairly targets their meeting place and is intended to make the town less hospitable to its large gay and lesbian summer population. Some activists also charge the August 16 arrests were unnecessarily violent and occurred in retaliation for gay community demands that police take vigorous action against queer-bashers.

While police report nine assaults on lesbians and gay men this season, a number of activists say they know of as many as 50 attacks, most perpetrated by local teenage boys. A petition signed by 700 people, calling for police action, was presented to the Board of Selectmen and police a few weeks before the Spiritus ban was enforced.

Although local police refused to speak with GCN, Tom Wilson Weinberg, a gay composer and performer in Provincetown, met with Police Chief James Meads on August 19. Weinberg told GCN Meads denied the charge that the ban on gathering in front of Spiritus was anti-gay/lesbian. He also told Weinberg that seven out of

the nine queer-bashers police claim they know of are being prosecuted and that victims dropped the charges in the other two cases.

Betty Steele, one of the three women on the Board of Selectmen, agreed with Meads that the regulation was not specifically directed at gay men and lesbians. She said it was merely a response "to written complaints in terms of congestion and noise." Steele acknowledged that police had made arrests before warning residents and visitors that a new policy had been enacted, so "I can

see why it might look [anti-gay]." Steele said she had not been present August 16, so could not comment on police behavior, but she did admit that a police rookie had been suspended August 20 for harassing gay people on the street. She also said some police "might take their jobs too seriously."

Paul Christo, an openly gay member of the Board of Selectmen, refused to comment on the situation.

A gay man arrested August 16 told GCN police were clearly out to make arrests. "There was no

riot, there was no problem, but the cops caused one," said Bob Catena. Catena said he was arrested for "disorderly conduct," although he had not been making noise and was not standing in the street or even on the sidewalk. He said he was standing directly in front of Spiritus and had made a comment to a friend about police who were dragging off a man who had made a howling noise. Suddenly, three police officers surrounded him. Catena said that he was dragged away, even though he

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But community gains visibility, clout

Chicago Defeats Gay Bill

By Michael Botkin

CHICAGO — On July 29, after languishing for over seven years, this city's lesbian/gay rights ordinance finally came up for a vote

News Commentary

— and went down to defeat — in the city council. Although the bill had received verbal support from 27 of the city's 50 alderpersons only a month before, it was defeated 18-30, largely through the intervention of Cardinal Joseph Bernardin.

Despite the defeat, many activists claim the process of bringing the bill to a vote has resulted in the "birth of gay clout" here and signifies the triumph of activism over back-room negotiations.

The bill, which would prohibit discrimination against lesbians and gay men in housing and employment, was first introduced in 1973. It was voted out of committee in 1979, but never brought up for a council vote. The strategy of gay leaders was to work behind the scenes with Clifford Kelly, the sponsoring alderman; eventually, they argued, enough votes would be amassed and the bill could sneak through quietly. These tactics had always been opposed by the more militant sections of the community, who maintained that a well-publicized attempt at passage would benefit gay men and lesbians even if the bill was defeated.

ACTION (a Committee to Impel an Ordinance Now) was formed two years ago to promote the activist position after a pro-bill speech at Chicago's 1984 lesbian and gay pride rally received a wildly enthusiastic response. Pride marchers that year also witnessed the first appearance of a mayor at the rally, namely newly-elected Harold Washington.

The promise of mayoral support, combined with a grass-roots organization, seemed to offer the first real chance of passage for the



Rally for Chicago gay/lesbian rights ordinance, July 27

bill. However, progress was slow. ACTION arranged meetings between the pro-bill alderpersons and did some lobbying, but did not succeed in forcing a vote on the bill.

Ordinance Central

Jim Flint, a gay businessman who ran for a seat on the Cook County Board of Commissioners this spring, provided the catalyst for the vote. Although Flint received 40,000 votes, too few to gain him a seat, he was able to show the city council significant backing for a gay politician and lesbian/gay rights.

On the strength of this showing, alderman Kelly agreed to bring the bill up for a vote at the June 25 meeting of the city council. However, he failed to give the Council the necessary 24-hour notice of the vote, and thus, the bill was postponed to the next meeting on July 9. This meant that the bill was in the position that its sponsors had maneuvered to avoid for seven years: stalled on the floor in full public view. The bill's best chance of a swift, quiet passage had passed, and now the opposition would have time to organize.

At this point, an ad-hoc organization called "Ordinance Central" spontaneously emerged

from the community to lobby in favor of the bill. Consisting of the Illinois Gay and Lesbian Task Force (IGLTF), ACTION, Dignity, and several other individuals and groups, the coalition urged members of the lesbian and gay community to call their alderpersons and urge them to vote yes on the bill.

Strong Support

Ordinance Central's efforts received support from two significant sources, *Windy City Times* (WCT), Chicago's new lesbian/gay newspaper, and Mayor Washington. WCT was founded recently by staff who walked out on *Gay Life*, Chicago's previous gay paper. In stark contrast to *Gay Life's* relatively apolitical stance, WCT threw itself behind the effort to pass the bill, providing phone lines, staff, and funds to Ordinance Central. "For years *Gay Life* wouldn't cover us," said Al Wardell, co-chair of IGLTF, "Now every project gets covered [by WCT]."

Mayor Harold Washington also provided support, although some members of the community felt he could have promoted the bill more forcefully. "Washington gave the bill solid support, lobbied alder-

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was murdered.

August 2 — the Fenway

An August 2 attack on a Latino gay man, Donton Perez, began this most recent series of events. Perez told GCN he was on Park Drive, outside of the Victory Gardens in the Fenway, when he was assaulted by three men. This area of the Fenway is a popular cruising spot for gay men.

"I was driving a taxi all day and feeling tired. After work I decided to walk in the area and later on decided to get a taxi to go home," said Perez. While attempting to wave down a taxi, Perez reports that three white men pulled up next to him in a car. "They said, 'Why did you stop me?'" recalls Perez. "I said, 'I'm waiting for a taxi.' They said, 'We're not a taxi' [and] they started to fight and insult me."

The men yelled at Perez for allegedly attempting to pick up men in the park, saying "We know why you're here, we know why you're stopping people and we don't like that."

Perez was beaten so severely by the men that he lost consciousness.

Later, he was taken to Brigham and Women's Hospital where he stayed for a week, undergoing treatment for three broken bones in the face. Perez said it is still unknown whether he will retain vision in one of his eyes.

Sergeant Jim McDonald of the Boston Police told GCN witnesses observed three to four white males in the area in a late model red sports car, possibly a 1986 Trans Am. The men sped away before the police arrived.

Perez expressed frustration that witnesses who observed the beating, including a number of gay men, did nothing to help him. "They didn't call the police right away, they didn't intervene. That made me feel very isolated."

August 3 — the Boston Harbor

One day following the assault on Perez, police report that a transsexual was found face down in the Boston Harbor on the north side of Sergeant's Wharf. Police list the deceased as William Rogers of South Boston. Rogers was known as Monique to his friends.

According to John Gillespi of

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D.C. Insurance Law Surviving

By Jennie McKnight

WASHINGTON, DC — A law prohibiting insurers from denying coverage to persons who test positively for the HIV (formerly called HTLV-III or LAV) antibody went into effect in the District of Columbia on August 7, despite efforts to block it by both the insurance industry and right-wing congressional members.

The law, the strictest of its kind in the country, prohibits health, life and disability insurers from using the results of the HIV antibody test or any other tests for "the probable causative agent" of AIDS as a basis for denying a person insurance coverage. After five years, the District Superintendent of Health will decide whether available tests can accurately predict future health. Insurance companies may then be able to use test results, but only to calculate risk factors and establish rates, not to deny coverage.

Although the law was passed

unanimously by the District of Columbia City Council in May and signed soon after by Mayor Marion Barry, legislative and legal efforts to block the law continue in Congress and in the Federal District Court of the District.

When a law is passed in D.C., the District Home Rule Charter allows a 30-day period of "congressional review." During this time Congress can override the law by passing a "resolution of disapproval" by simple majority in both Houses and by getting a presidential signature on the resolution. When attempts to pass such resolutions on the insurance bill failed to get out of subcommittee in both houses, and the 30-day review period expired, right-wing congressional leaders began devising new strategies to overturn the law.

In the Senate, Jesse Helms (R-NC) attached a rider to the

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News Notes

cross-dressing now legal in st. louis

ST. LOUIS, MO — A city law forbidding cross-dressing and “lewd and lascivious” conduct has been struck down. According to the American Civil Liberties Union News, the law had been used “by police to harass transvestites and transsexuals” and “to raid gay bars.” The suit which led to the decision was filed by two men, a transsexual and a female impersonator, both of whom had been prosecuted under the law.

A first ruling in the suit struck down the cross-dressing portion fo the law, but retained the lewd and lascivious conduct portion. A four-day jury trial also failed to award damages to either of the men. On appeal, the entire law, which was first enacted in 1870, was struck down and the plaintiffs were awarded nominal damages.

Currently, a motion is pending for a permanent injunction against enforcing the law, since St. Louis police appear to be ignoring the recent ruling.

— Jim Fauntleroy

women who live with cancer

SAN FRANCISCO — Debra Connors, co-editor of *With the Power of Each Breath: A Disabled Women's Anthology*, is soliciting writing and artwork for a feminist anthology by and about women who live with cancer.

The anthology, which will be published by the Cleis Press in 1987, hopes to address a wide range of issues including discrimination against and attitudes toward women with cancer, support and lack of support from friends, coping strategies, and death and dying. The perspective of women with different types of cancer, including those associated with AIDS, are welcome. Women of color, lesbians, older and younger women, working-class women, and new authors are particularly encouraged to send their contributions.

Submissions should be typed, double-spaced, on 8½ X 11 paper. Two copies should be sent before December 1, 1986 to Debra Connors, 152 Central Avenue #3, San Francisco, CA 94117.

— Jim Fauntleroy

no casual transmission of aids in africa

CHICAGO — A recent study in Africa has shown no evidence of casual transmission of AIDS. In a study of household contacts of African people with AIDS, not including spouses, the rate of individuals testing positively for the HTLV-III virus was no higher than for the general population. According to a news release from the American Medical Association, “this study provides further evidence that nonsexual household contact is not a risk factor for AIDS.”

— Jim Fauntleroy

lesbian/gay people of color to meet

LOS ANGELES — The 1986 Lesbian and Gay People of Color Conference will be held here from November 21 through 23. The conference, the fourth national gathering of its kind, will emphasize international dialogue and participation. Organizers request ideas for presentations, and people to provide housing, tours, and help with the arts festival. For more information, write to ILGPOCC 86, 859 North Virgil, Station D-145, Los Angeles, CA 90029 or call (213) 665-1485/599-6583.

— Jim Fauntleroy

aids and your legal rights

SAN FRANCISCO — The National Gay Rights Advocates has published a pamphlet on AIDS and the law entitled *AIDS and Your Legal Rights: What Everyone Needs to Know*.

The pamphlet, which is geared toward non-lawyers, covers a broad range of legal issues, including wills, estate planning, medical treatment, public benefits, insurance, employment, the military, quarantine, HTLV-III testing, and other matters. The pamphlet can be obtained by sending a self-addressed, stamped envelope to NGRA, 540 Castro Street, San Francisco, CA 94114.

— Jim Fauntleroy

burger goes hungry; police face suit

NEW YORK — Lesbians and gay men who participated in an August 11 protest against retired Chief Justice Warren Burger have learned that Burger did not attend the dinner given in his honor at the New York State Theater. Activists nevertheless deemed the demonstration a victory, claiming that “we scared him off.”

Angered by the Supreme Court's June 30 sodomy ruling, over a thousand gay men and lesbians chanted, sang and blew whistles in front of the theater. The demonstrators were violently dispersed by mounted police.

The Coalition for Lesbian and Gay Rights (CLGR), which organized a demonstration earlier that day when Burger addressed an American Bar Association convention, is reportedly contemplating a lawsuit against police who attacked the crowd at the theater. Scores of police on foot and on horseback roughly shoved about 200 protesters who peacefully assembled near the theater's stage door at the demonstration's conclusion. Several people were injured: at least one trampled by mounted police, one forced to use a cane for the remainder of the week, and one badly bruised.

— Bruce-Michael Gelbert

the spy who loved me?

PARIS — A French diplomat, who was recently convicted of spying for China, claims he believed his former lover, a male opera singer, was a woman. The opera singer, Shi Pei-pu, was also convicted of spying for China.

According to Pittsburgh's *Out*, Bernard Bourisco, the diplomat, met Shi in the late '60s. He says not only was he convinced Shi was a woman, but that he believed Shi had been pregnant while they were involved, and that the pair had produced a baby, Shi Du-du.

A special French court sentenced the couple to six years in prison.

— Jim Fauntleroy

up against the wal(mart)

BENTONVILLE, AR — Watch out *Tiger Beat* and *Hit Parader*, here comes Wal-Mart! According to the American Booksellers Association *Newswire*, Wal-Mart has decided to pull a number of teen- and rock-oriented magazines from its shelves. The decision came after evangelist Jimmy Swaggart attacked the ready availability of such magazines, listing Wal-Mart as one of the retailers.

In their letter to the magazines' distributors, Wal-Mart said it was in “their best interests and the best interests of the communities they served not to carry rock magazines.” When questioned about why they had made the decision, Wal-Mart public relations coordinator Stacy Duncan would only say that it was “an internal decision which was made with no outside pressure, and we're just not commenting to the media about the situation.”

When reached in his headquarters in Baton Rouge, Louisiana, Jimmy Swaggart was less reticent. “I applaud Wal-Mart's decision wholeheartedly,” he said. He further commented that he saw “rock music and drugs and pornography” as being the same and that he would “do anything that is legal” to pressure businesses to stop selling the magazines.

— Jim Fauntleroy

last time, on dynasty

MOSCOW — An earthquake shook areas of the republic of Moldavia on August 16, according to Reuters news agency.

The republic, part of the Soviet Union, suffered tremors measuring 4.5 to 5 on the 12-point Soviet scale. Tass, the official news agency, described the tremors as “rather strong.”

— Marcos Bisticas-Cocoves

this week's news notes compiled by jim fauntleroy

Queer Bashings

Continued from page 1

Boston Police Informational Services, it is unclear whether Rogers was a victim of homicide. There were no signs of physical struggle, said Gillespi, and the cause of death was drowning.

August 9 — the Fenway

An arrest has been made in the August 9 assault on another gay man, Scott Archard. Archard was stabbed repeatedly in the buttocks and groin by six to eight males, and remains in a Boston-area hospital recovering from those wounds. According to McDonald, the police were surprised by the severity of the attack. “We know groups prey on gays in the reeds [in the Fenway],” said McDonald. “Usually it's just robberies. This one [was a case of] bad deliberate cutting.”

Fred Dixon, who was apprehended in connection with the stabbing, was found with a bloody knife, said McDonald.

Archard refused to speak to GCN.

Rumors of a death in the Fenway

GCN has been unable to substantiate a rumor that a Black man was killed near the Victory Gardens on August 1. An unidentified source called GCN and said he had heard from several sources that a young Black man in his early 20's had been beaten with a lead pipe and killed.

Also investigating this rumor is Dede Ketover, the director of StreetSAFE, a citizens patrol

group in the Fenway. Ketover said a volunteer called her saying he heard a Black man was killed next to his garden. He said someone saw blood and a lead pipe there, but he did not know of anyone who saw the alleged dead man.

Ann Maguire, Mayor Raymond Flynn's liaison to the lesbian and gay community, told GCN she had also heard this rumor, but has been unable to unearth any evidence supporting it.

McDonald told GCN there is no record of a recent homicide in that area. He said that rumors periodically surface, but that “contrary to popular belief, we [the police] don't cover up murders.” He posited that a man may have been attacked and not reported the incident to the police.

Reactions to Recent Violence

While McDonald asserts that violence against gay men has not increased in the past year, many lesbians and gay men fear that the number of attacks is rising.

“It's always been serious,” said McDonald, who did acknowledge that police are only aware of “the tip of the iceberg” in regard to assaults against gay men. He attributed this to “the reluctance of gay people to give information” about the assaults. “The reeds are a very dangerous area and [are heavily patrolled by police],” continued McDonald. “[But] every time we try to get something done about it [the violence] we get resistance from the gay community.”

Police working in the Fenway are sensitive to gay people and “don't make value judgements,” insisted McDonald. “District four [the police unit in the Fenway] is always kind and courteous [and views] the gay population as just one more group of citizens.”

But “few gay men trust the police,” according to Charley Shively of *Fag Rag*, a Boston-based gay men's sex magazine. “[Gay men] have often been insulted and abused by the police and have no reason to think they [the police] would extend help to gay men.” Shively added, “All the policemen are straight.”

In addition, said Shively, many gay men who cruise in the Fenway are closeted and consequently don't want to risk being publicly identified in a courtroom situation.

The best protection for gay men in the Fenway, asserts openly gay city councilor David Scondras, whose district includes the Fenway, is for gay men to work together to end the violence. He suggested that men go to the Fenway with friends; that if “someone yells ‘help,’ go towards that sound and not away;” that gay men get their friends together to confront someone who “doesn't belong in the area” and is “clearly there to cause trouble.”

But Scondras has not completely ruled out working with the police. After an August 14 meeting to discuss the violence in the Fenway with Police Commissioner

Francis Roache, Scondras decided to patrol the area with some of his staff and some undercover detectives. “We decided to go there in a fashion which would lead anyone to believe we belong there.” In this way, Scondras hopes to either “catch someone in the act” or obtain information about the queer-bashers by talking with witnesses to previous crimes.

Scondras also said it does appear that incidents of violence have increased in the last year. He is awaiting a statistical break down from the Police Department. Asked why he believed violence has increased, Scondras replied, “There is an atmosphere of violence engineered by the Supreme Court [sodomy] ruling [as well as] the state's foster care policy [which discriminates against gay men and lesbians]. The message is that it's okay to stomp on gay people.” Scondras added, “The state talked about lesbians and gay men being a danger to the psychological well-being of the child, so it's not surprising that children beat up on gay people.”

Perez, who said he was also assaulted in the middle of the Victory Gardens three years ago, believes incidents of violence are clearly on the rise. He posited that a factor in this violence is gay baiting under the guise of fear of AIDS.

Shively said his is unsure whether violence in the Fenway is more prevalent this year than in other years. He did say violence usually

increases during August's hot weather.

StreetSAFE regularly patrols the areas on the periphery of the reeds and the gardens in the Fenway. Ketover said the foot patrols, consisting of three people, stay on city streets and main foot paths. StreetSAFE members carry radios and never get physically involved, she stressed.

Correction

An article in Vol. 14, No. 6 about an August 11 New York protest against outgoing Chief Justice Warren Burger contained some inaccuracies. The article should have stated that Burger was the author of an opinion concurring with the majority in the June 30 Supreme Court sodomy decision. Also, there were two demonstrations August 11. The demonstration at Lincoln Center followed a Coalition for Lesbian and Gay Rights rally across from the New York Hilton. Speeches and the skit about the “Injustices” occurred at the earlier rally across from the Hilton.

Homophobic assumptions unchanged

CDC Revises AIDS Risk Hierarchy (a little)

By Marcos Bisticas-Cocoves

ATLANTA — The Centers for Disease Control (CDC) has revised its statistics for reporting cases of AIDS.

Although heralded as a major change by the CDC, the revision is merely a reshuffling of information based on homophobic assumptions. The changes took effect with the July 28 weekly report of AIDS statistics from the CDC. As of that report, there were 23,115 cases of AIDS in this country.

There are three major alterations in the statistics: a new transmission group has been added: "Homosexual Male and IV Drug User"; AIDS cases are broken down further by multiple risk; and Haitian cases have been moved from "None of the Above/Other" category of transmission to "Heterosexual Cases."

The Hierarchy: the Way It Was

AIDS cases had been categorized into "patient groups." These groups were arranged in a hierarchical list. People with AIDS were counted under the first group they fell into under the hierarchy. The CDC assumed that the higher a group was on the list, the easier the transmission of AIDS. The groups, in order, and according to CDC terminology, were homosexual or bisexual men, intravenous drug user, hemophilia/coagulation disorder, heterosexual contact, transfusions with blood/blood products, and none of the above/other.

Meade Morgan, chief of statistics for the CDC, told *GCN* last year that "homosexual contact," intravenous drug use and hemophilia are on "the same order of magnitude" for risk to AIDS. Yet the statistics as presented did not recognize this, or multiple risks to AIDS. It was simply assumed that if a gay man had AIDS, it was because he was a "homosexual/bisexual man."

The Hierarchy: the Way It Is

The hierarchy has changed its name, but little of its form.

"Patient Groups" under the old hierarchy have been transformed into "Transmission Categories" under the new. According to Chuck Fallis of the CDC, the title was changed because "patient group implies that all people who fall into that group are of necessity at high risk for AIDS."

The distinction is welcome. It recognizes that there isn't a causal relationship between, for instance, getting AIDS and being gay, but simply that a lot of the people who get AIDS are gay men.

However, the transmission categories themselves remain largely the same. The groups, in order, are: homosexual and bisexual male; intravenous drug abuser; homosexual male and IV drug abuser; hemophilia/coagulation disorder; heterosexual cases; transfusion, blood/components; and none of the above. The one addition here is what the CDC calls "the primary overlap of risk factors," homosexual male and IV drug abuser. (Curiously, bisexual men don't shoot up.)

"Drug users" are now "drug

abusers." The statistics, which are anti-sex to the degree that they identify homosexuality as the primary risk factor for AIDS, have now become actively anti-drug.

The new hierarchy doesn't answer the criticism that the hierarchy itself is a lie. People at the

have the single "risk" of being a "homosexual/bisexual male."

This is not to deny the severity of AIDS in the gay community. But 74 percent is not 63 percent. The question is, why has the first figure been publicized, and why is the second figure hardly known at

Patient Groups, Adult and Adolescent Cases (Previous CDC Hierarchy)		
	Number	(%)
Homosexual and Bisexual Men	16762	(74)
Intravenous (IV) Drug User	3389	(17)
Hemophilia/Coagulation Disorder	182	(1)
Heterosexual Contact	379	(2)
Transfusion with Blood Products	390	(2)
None of the Above/Other	1190	(5)
Total, Adult and Adolescent Cases	22792	(100)
Pediatric Cases	323	
Total	23115	

Transmission Categories, Adult and Adolescent Cases (Current CDC Hierarchy)		
	Number	(%)
Homosexual/Bisexual Male	14939	(66)
Intravenous (IV) Drug Abuser	3889	(17)
Homosexual Male and IV Drug Abuser	1823	(8)
Hemophilia/Coagulation Disorder	182	(1)
Heterosexual Cases	862	(4)
Transfusion, Blood/Components	390	(2)
None of the Above	707	(3)
Total, Adult and Adolescent Cases	22792	(100)
Pediatric Cases	323	
Total	23115	

CDC aren't sure what it does answer. Chuck Fallis, who is a media spokesperson for the Centers, told *GCN* that the hierarchy made sense because if you were a gay man with other risks for getting AIDS, and you got AIDS, then it was most likely that you got AIDS because of "risk associated with homosexual males."

E. Thomas Starcher, with the CDC's AIDS program, said that the order of the hierarchy was determined by the "probable relative risk" associated with each group. He did not respond when asked how the "probable relative risk" was determined.

Dr. James Allen, also in the AIDS Program, characterized the new hierarchy as "partial," in that the first three categories are not mutually exclusive.

Multiple Characteristics

Buried in the new statistics is a breakdown of AIDS cases by all multiple risk factors reported.

This gives a very different picture about who has AIDS. For example, under the old statistics, 74 percent of people with AIDS were gay and bisexual men. Under the revised transmission groups, 66 percent are gay or bisexual with possible other risk factors; additional 8 percent are gay men who are intravenous drug users. But looking at AIDS cases by risk factor combination, only 63 percent

all? Why does the CDC continue to present the figures the way it does?

Nobody had an answer to those questions. Allen said that "We are not trying to be discriminatory or intentionally prejudicial; we try not to play into that [using AIDS stats as a political weapon] but sometimes it's impossible." But AIDS is a political weapon being used against the gay and lesbian community, and the CDC provides the "information" that sharpens it.

Haitians

The very nature of the old "heterosexual contact" group has been changed under the new stats.

By far the biggest change is the inclusion of 483 "persons without any other identified risks who were born in countries in which heterosexual transmission is believed to play a major role although precise means of transmission have not yet been fully defined." According to Starcher, these people are largely Haitian.

Haitians were once listed as a "patient group" in the CDC's weekly AIDS report, but the category was discontinued in April 1985 because it by implication stigmatized all Haitians. At that time they were moved to the "none of the above" category of the old hierarchy.

Starcher explained the new move as a response to recent

research indicating that AIDS in the Haitian community is spread primarily through heterosexual contact.

The "none of the above" category still includes other supposedly heterosexual transmissions, such as men who report their only risk to be with prostitutes.

Changes to Come

"The CDC needs to amplify its statistical information on how AIDS impacts people of color," according to Calu Lester of the National Minority AIDS Council.

Presently, the CDC characterizes cases by race as: "white, not hispanic; black, not hispanic; hispanic; other; and unknown."

Lester said that "the data and statistics are very limited...and don't give us the information we need." Some of the information not immediately furnished is information by transmission category and race, and information on Asian and Native American people with AIDS. At this time, 39 percent of cases of AIDS are either Black or Latino.

Because of the lack of information on and for people of color, both statistical and educational, the Council has organized a phone-in to Dr. James Curran, head of the CDC's AIDS program. Dr. Curran's number is (404) 329-2405. Lester suggests that people say they would like the CDC to fund and develop statistical information that will help stop the spread of AIDS among people of color.

Starcher told *GCN* that the CDC does plan to revise the AIDS stats again, and that one of the changes will be to give a further breakdown of people of color and AIDS.

A radically new way of gathering information about AIDS is needed. To begin with, the CDC should do away with the risk hierarchy and continue listing cases by multiple characteristics. Further, the CDC must provide more information on people of color, who, like gay men, are disproportionately affected by the disease.

— filed from Boston

Cases by Risk Factor Combinations, Adults and Adolescents		
Single Risk Factor	Number	(%)
Homosexual/Bisexual Male	14518	(63.7)
Intravenous (IV) Drug Abuse	3505	(15.4)
Hemophilia/Coagulation Disorder	110	(0.5)
Heterosexual Contact	820	(3.6)
Transfusion, Blood/Components	390	(1.7)
None of the Above	707	(3.1)
Subtotal	20050	(88.0)
Multiple Risk Factor		
Homosexual-Bi Male/Blood Transfusion	292	(1.3)
Homosexual-Bi Male/Heterosexual Contact	120	(0.5)
Homosexual-Bi Male/Heterosexual Contact/Blood Transfusion	3	(0.0)
Homosexual-Bi Male/Hemophilia	4	(0.0)
Homosexual-Bi Male/Hemophilia/Blood Transfusion	2	(0.0)
Homosexual-Bi Male/IV Drug Abuse	1718	(7.5)
Homosexual-Bi Male/IV Drug Abuse/Blood Transfusion	67	(0.3)
Homosexual-Bi Male/IV Drug Abuse/Heterosexual Contact	33	(0.1)
Homosexual-Bi Male/IV Drug Abuse/Blood Transfusion/Heterosexual Contact	3	(0.0)
Homosexual-Bi Male/IV Drug Abuse/Hemophilia	1	(0.0)
Homosexual-Bi Male/IV Drug Abuse/Hemophilia/Blood Transfusion	1	(0.0)
IV Drug Abuse/Blood Transfusion	136	(0.6)
IV Drug Abuse/Heterosexual Contact	240	(1.1)
IV Drug Abuse/Heterosexual Contact/Blood Transfusion	6	(0.0)
IV Drug Abuse/Hemophilia	1	(0.0)
IV Drug Abuse/Hemophilia/Blood Transfusion	1	(0.0)
Hemophilia/Blood Transfusion	70	(0.3)
Hemophilia/Heterosexual Contact	1	(0.0)
Hemophilia/Heterosexual Contact/Blood Transfusion	1	(0.0)
Heterosexual Contact/Blood Transfusion	42	(0.2)
Subtotal	2742	(12.0)
Total	22792	(100.0)

Provincetown

Continued from page 1

was willing to walk and that police ripped his shirt and never read him his rights.

According to activist Denise Bisailon, another gay man arrested that morning was walking and talking to a friend when six police officers arrested him. She said the officers took him around the corner and roughed him up before taking him into the police

station.

In response to the August 16 arrests, and encouraged by lesbian and gay performers at local clubs, between 500 and 700 people gathered August 17 at 1 a.m. outside Spiritus. Two arrests occurred that morning as at least two dozen local and state police with dogs patrolled Commercial Street in front of the pizza parlor. Threatened with

arrest if they stepped off the sidewalk, protesters decided to play a game of Red Rover back and forth across the street — to the obvious fury of police. At about 3 a.m., the crowd began chanting "Tonight the sidewalk, tomorrow the streets!" and walked away down the center of Commercial Street.

As *GCN* goes to press, smaller

protests and smaller numbers of police continue to square off nightly in front of Spiritus. One more arrest occurred on August 18.

Currently, the Human Rights Coalition of Provincetown and other groups are planning future actions. Paul Wychules of the Coalition told *GCN* the community is definitely becoming "more

active," and many people plan to appear at the Selectmen's August 25 meeting. They will demand that all charges against those arrested in front of Spiritus be dropped. They also plan to contest Town Manager James Jeffers' proposal that Spiritus be forced to close at midnight.

Community Voices

transforming violence

Dear GCN:

The recent escalation of attacks on gay men and lesbians must be halted. In order to initiate dialogue and strategies for transforming this violence, we are beginning to teach a Gay Men's Self-Defense course in September. This course will be in addition to ongoing self-defense classes for women and girls that we have been teaching at Sanchin Women's School of Karate and Self-Defense in Cambridge.

We believe everyone has the right to self-determination over her/his own body, as well as to feel strong and more powerful. Our classes combine street-fighting techniques with discussion of both personal and political issues.

Issues of lesbian/gay politics and self-defense intersect. Through our work with the Lesbian and Gay Defense Committee and the Wholistic Therapies' Team of the AIDS Action Committee, we have become aware of the need for gay men to develop self-defense skills. Instances of physical queer-bashing are on the rise along with the victimization of lesbians and gay men on verbal and psychic levels.

Anyone interested in discussing the class or registering for it should call 661-0974 or 864-5468. Women's and men's classes are held separately. Classes will be held for eight weeks and are on a sliding-scale fee system.

We are committed to building a society through transforming violence on all levels — globally, as well as with individuals who deserve the right to live in a safe world.

Thanks.

Kate Hoffman

Beth Sommers

another 'statistic' (another suicide)

Dear GCN:

Today another STATISTIC has been added to the deaths here at the 'maximum security' prison in Georgia. This one though was a suicide. Bobby was young, gay, very sad and lonely, and my dear friend.

I never knew he would do this. Bobby was on administrative 'protective' custody. Just like most of us gays here, it wasn't because he was scared, but because they don't want us out there being publicly good friends with each other. Might give the other guys some ideas. Might take away the punch from the guards' "faggot" label.

I beg of you, the *Gay Community News*, the readers, penpals, friends and relatives of gays who are trapped here (and elsewhere), be a friend, whatever that means to you, to those of us trapped here in a battle of total discrimination against our sexual preference. Most of us are here for stealing. We didn't steal because we had all we needed. Now that we're here, being gay and the threat of being labelled are used to help keep the whole place "in order". Don't abandon us.

Bobby is gone now. He is free, but oh, how I miss him, and it's only been less than 12 hours. I'm asking you to be there at least in spirit for someone. A very little attention can mean really a lot.

Thank you.

Donald Wayne Wood

EF-156243

Reidsville, GA 30499

my life had been censored

GCN received this copy of a letter sent to the Miami Herald.

Dear Editor:

Though away from Miami now for a few years, I have great fondness for the city. I was brought up in Miami, attended Miami High and the University of Miami.

I was unable to attend my twentieth high school reunion, but recently saw a copy of our reunion book. I was quite disgusted to see that my life had been censored. Because I am Gay, the reunion editors felt that history needed to be distorted, and that they had a right to leave out my spouse's name or that he even existed. All heterosexual partners were eagerly included.

Such lies only perpetuate myths about Gay people, such as that we don't have committed relationships. Such revisions of history as made by the Miami High committee help create bigotry and narrowmindedness. Places concerned with education should be interested in truth, not distortion.

My name is on a plaque at the University of Miami for having the highest grade average in my freshman class. I received a Dade County Honors Scholarship, and was a Silver Knight nominee in Arts. I am a decent person, and I am Gay.

If members of my class ('63) wish to contact me, I can be reached at P.O. Box 3094, Oakland, CA 94609.

Sincerely,

Dr. Don M. Klein

Oakland, CA

Vacation Time!

Next week the GCN staff is off for our annual summer break. Enjoy this issue and look for us as usual in September.

gcn jobs

Freelance Typesetter (Part-Time)

GCN is looking for a freelance, part-time typesetter to coordinate the paper's revenue-producing, outside typesetting business. *Responsibilities include:* typeset outside work and schedule other typesetters; serve as contact person for clients and respond to inquiries; prepare periodic billings and maintain the necessary financial records; coordinate scheduling needs with the paper's in-house typesetter, and keep managing editor informed about the business; and contact typesetting repair service if necessary.

Qualifications include: Good typesetting skills, preferably on a Compugraphic Editwriter 7500, and strong organizational, interpersonal and recordkeeping skills with attention to detail. Familiarity with GCN strongly preferred. Knowledge of progressive movements helpful.

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To apply, please send resume and cover letter ASAP to Typesetting Search Committee, GCN, 167 Tremont St., Boston, MA 02111.

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Grantswriter: GCN seeks grantswriter for research/proposal writing on ad hoc basis. Knowledge of progressive foundations and GCN preferred. 10% commission. Letters of application by Sept. 22 to Grantswriter Search, GCN, 167 Tremont St., Boston, MA, 02111. Gay men/lesbians of color encouraged to apply.

Ebersole misses the point

Dear GCN:

I read Bob Ebersole's Speaking Out piece (June 29-July 5, 1986 issue) with embarrassment, frustration, and rage. I keep wondering if his politics are really so banal, or if he is just a poor writer?

One need not be adept at political analysis or general debate to see how painfully inadequate is the logic of many of Ebersole's assertions. For example, his tactic of pointing out the flaws of the Democrats does not mean that the Republican Party is any great shakes, as he intimates. Ebersole fails to present any evidence of why the Republican Party might be worth supporting; which, in general, is a poor way to go about building support for a cause and, in specific, is just plain naive in light of Republican-inspired policy shifts to the right that threaten the very survival of our Community, not to mention society as a whole.

Ebersole is missing the point of much of the criticism directed at him. The objection is not to his *right* to be a Republican but to what Republicans embody. Surely, just as Ebersole is entitled to his opinions, critics are entitled to object to his opinions?

Moving along, how can Ebersole possibly conclude that it's unimportant who our candidates are? Is he kidding? — I'm incredulous! Yes, it is certainly important that gay men and lesbians have fought to be accepted, as Ebersole states. But that does *not* dismiss our need and responsibility to support candidates who will best represent our Community.

Similarly, statements such as "We need to be politically successful, more than we need to be politically correct" are ill-advised and potentially dangerous. First of all, the intimation that political correctness (always a nebulous term) and political success are mutually exclusive is neither accurate nor encouraging. The combination may, however, make for a more difficult challenge. Additionally, political "success" that is untempered by good judgement and responsible values can be abhorrent, even deadly — witness examples ranging from the Holocaust (Hitler was politically successful for years!) to the recent Supreme Court ruling on sodomy (a great political success for Reagan... but, oh, I forgot: it doesn't matter if Reagan is or isn't my candidate...).

I agree with Ebersole, as I suspect many of his critics would, that he is entitled to his opinions. I certainly believe that our Community needs to acknowledge and deal with our differences. But an "I'm okay, you're okay" attitude is trite in view of the ever-obvious diversity within our Community. We deserve a better, more effective debate than that. Our right to live and love with dignity, respect, and peace of mind depend on it. In struggle, and in search of a discussion that transcends rhetoric and well-intentioned platitudes, Patrice Keegan
Jamaica Plain, MA

GayCommunityNews

cover design: loie hayes

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out

National Health Care: An Issue For Our Community

By Denise Hoffner

In the November 4th 1986 election, Massachusetts voters will have the opportunity to show our support for a National Health Care Program (Question 7 on the ballot). The Commonwealth will be the first state in the nation to have a referendum of this kind on its ballot. It will read:

Shall the Commonwealth of Massachusetts urge the United States Congress to enact a national health program which: provides high quality comprehensive personal health care including preventative, curative and occupational health services; is universal in coverage, community-controlled, rationally organized, equitably financed, with no out-of-pocket charges, is sensitive to the particular health needs of all and is efficient in containing its cost; and whose yearly expenditure does not exceed the proportion of the Gross National Product spent on health care in the immediately preceding year?

The Committee for National Health Care, the focal point of the referendum campaign, is in the midst of raising consciousness around the issue of health care costs and availability. Right now, the United States health delivery system is paradigmatic of the unjust way in which wealth is distributed in the United States. Those who can afford to pay for quality health care receive it — with the number of people falling into that category rapidly decreasing. Most U.S. residents find that they are spending a larger chunk of their incomes on health care. A person who develops an ailment requiring long-term health care while unemployed or otherwise unable to pay large medical bills, often finds her/himself either denied access to health care or in large debt upon recovery. Health care bills cause half of all personal bankruptcies in the United States.

The United States spends 11% of its GNP on health care costs, significantly more than countries such as Canada and England, who have national health programs. A great deal of the waste in the U.S. system comes from large expenditures for billing costs, administration, and advertising — money that could be better spent on health care itself. We spend 22¢ out of every health care dollar on administration. We're not suggesting that taxes be skyrocketed to pay for such a program. The last line of the referendum says that national health care program expenditures would not exceed the proportion of the GNP spent on health care in the preceding year. The point is that a health delivery system that is "in business" to maximize profit must, by necessity, have a "difficult" time administering health care to those who need it most, the most marginalized members of society. Note the following:

- Women are the main users of health care in the United States. When we're not taking care of our own personal health, we often find ourselves responsible for the care of others.

- Many children are born with birth defects that could be prevented with better prenatal care.

- The infant mortality rate for black infants is substantially higher than the rate for white infants.

- Older Americans are paying a higher percentage of their incomes for medical care now than before Medicare was passed in 1965.

- Frequently, lesbians and gay men do not receive adequate health care. Often we don't even seek it because of the legitimate fear of what we might encounter. At best, this is due to an insensitivity to our needs on the part of well-intentioned but uninformed people. At worst, it can be attributed to blatant homophobia on the part of heterosexual reactionaries.

The panic and fear generated by the misinformation and lies about what AIDS is and how it is transmitted, only serves as justification for further discrimination against gay people in the area of health care. We need to consider the importance of community-controlled health care, as well as the economic benefits of national health care for people with AIDS.

The National Health Care Referendum, which is being endorsed by over 80 organizations so far, including the AIDS Action Committee, Fenway Community Health Center, Gray Panthers, Reproductive Rights National Network, Cape Organization for Rights of the Disabled, Mobilization for Survival, and the Mass. Coalition for the Homeless, has as its goal a 75% of better vote of "yes" on qu. 7 on the November ballot. If we're successful, five other states are expected to follow suit next year. The idea is to make the public literate on the issue of national health care, using the referendum as an educational tool and as a means of getting the issue onto the national agenda.

We're not naive. People have been working since 1910 to get some sort of national health program in the United States. However, the question has never been put before the voters. Certainly, when millions of people vote yes on an issue, it catches the attention of politicians, who do on occasion listen — especially if they want to be re-elected. Remember, the Nuclear Freeze started as a non-binding referendum in Massachusetts, and soon after captured national attention.

It is the contention of the Committee for National Health Care that health care is a basic human right and should not be treated as a privilege. Many people know of the existence of a military-industrial complex, but we mustn't forget that there is also a "medical-industrial complex." Profit, to the exclusion of quality care for women, men and children is unacceptable.

Right now, the United States and South Africa are the only two industrialized countries with no sort of national health program (not the best company to be keeping these days). There is no good reason why the United States cannot guarantee some measure of health security to its people. As lesbians and gay men, who often fall prey to all sorts of economic discrimination, we should consider national health care an issue for our community.

If you're interested in getting involved with the referendum campaign by phoning, leafletting, fundraising, writing, speaking, helping in the office, hosting a house party..., please contact: Committee for a National Health Program Referendum, 11 Garden St., Cambridge, MA 02138, or call: 868-3246.

Denise Hoffner is the Campaign/Volunteer Coordinator for the Committee.

Community Voices

beneficial boylove censored

Dear GCN:

The Gestapo censorship board here has done it again. They are forbidding me to have Vol.14, No.2 of GCN because they say the Speaking Out ('A Boy Prostitute's Perspective') "promotes the sexual activity of a 13 year old boy and a man as beneficial to the child."

Objections to this homophobic censorship may be addressed to: C. Scully, Supt. Green Haven Prison, Drawer B, Stormville, NY 12582; M. Stinchcomb, Chmn. Media Review, Drawer B, Stormville, NY 12582; and, T. Coughlin, Commissioner Dept. of Corrections, State Office Campus, Albany, NY 12226.

Letters from outside parties carry great weight with these people. Please take a moment to write a simple protest letter. A copy to me also would be much appreciated.

In solidarity,
Karl Ahlers
82A 4134
Drawer B
Stormville, NY 12582

not giving up ass

Dear GCN:

I just don't know where else to turn but to you because I really don't have anyone to speak of. You [GCN] helped me a couple of times in the past. But now I need legal help. I'm being discriminated against badly. All the other problems you helped me with seem small now. This state of Florida is messing with my gain time and release date (by 6 years!). I should be getting out next year, but they have 'adjusted' that because of the stir me and Tim Tucker made at Cross City [prison]. (You [GCN] helped with this.) Also I have refused to testify against someone else. So they transferred me here, telling me nothing. But when I got here classification told me I was transferred because I was not giving up no ass. You see, if I didn't fuck with their chosen inmates (snitches) I had to leave and be transferred to a very rough camp where a lot of rapes happen. I think you get the picture. I have witnesses to this statement who are willing to testify in court. What I would like of you is to ask for legal aid from Florida to help me fight all this extra time they're trying to lay on my back.

Thank you,
Gregg Levendoski
091911 DC-12
Box 500
Olustee, FL 32072

a larger, more attractive closet

Dear GCN:

Although I am not a member of NAMBLA nor am I attracted to cross-generational sex, I was very angry and disgusted about the wanton and vicious harassment of long-time Gay Liberationist Harry Hay, by the Christopher Street West committee. How dare CSW or any other Gay Pride Parade committee in this country attempt to dictate what placards are to be displayed at an event commemorating Stonewall? This attack on radicals by conservatives on our movement is indicative of how our movement has changed for the worse over the years.

"Ten years ago we still had a movement set on revolutionizing society, changing how we approach sexuality — politically, socially, and culturally. We urged people to come out, be visible, pioneer new lifestyles and reject the shit heterosexual society has piled on us. Now our illustrious conservative "gay" leadership in this country want us to assimilate to "be just like straights except in bed" as Harry Hay so aptly puts it.

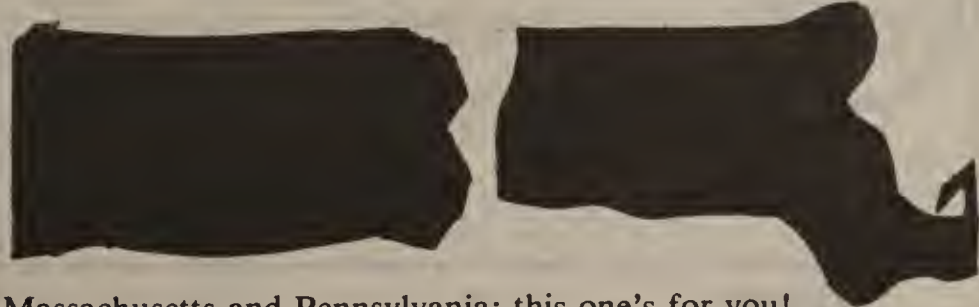
Harry Hay and the Radical Faeries are looked upon as a threat since they hold true to what Gay and Lesbian liberation once was and still is to some: a quest for real freedom of gay sexuality in all spheres of life, not just in bed behind closet doors. This of course goes against the dominant, conservative, practically anti-gay, gay leadership which is willing to bargain for a larger, maybe more attractive closet, in exchange for leaving the heterosexual status quo intact.

The expulsion of NAMBLA from the L.A. parade and the assault on Harry Hay should be protested, loud and clear by all gay men and lesbians who are still proud of their sexuality. As for conservatives such as those in CSW who feel that a gay pride parade isn't a "sex parade," perhaps your type would feel more at home in the "liberal" wing of the Moral Majority.

For Gay & Lesbian Revolution
Paul C. Stensland
Chicago, IL

GCN prints all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are only printed on a space-available basis. Letters should be TYPED and DOUBLESPOCED and limited to five typed pages. Send to Community Voices, GCN, 167 Tremont St., Boston, MA 02111.

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Insurance Law

Continued from page 1

Senate version of the federal debt ceiling limitation bill. When Congress recessed last week, the debt ceiling bill was in a joint House-Senate conference committee (since the versions passed in each house were not identical) and the deadline for action on the debt had been extended 30 days. Helms has

promised to attach a rider to the District's appropriations legislation as well.

In the House, William Dannemeyer (R-CA) made an attempt to amend the D.C. appropriations legislation, but was soundly rejected in a procedural vote 241-173, despite pressure from the

Moral Majority, who billed the vote as a "gay rights" vote. The House may have to vote again, however, if the Helms amendment survives the conference committee or if the Senate's version of the D.C. appropriations bill denies funding for the new law.

According to Rich Llewellyn of the Metropolitan Committee on AIDS Issues, a coalition of lesbian and gay groups who have lobbied for the bill, the Moral Majority has sent a mailer to its constituents on the status of the action against the insurance law. The right-wing group told its supporters it would report back to them on how members vote. Llewellyn said it was hard to assess the seriousness of the Moral Majority's attention to this issue since "it's not clear whether it's a real battleground or

political grandstanding."

On another front, the American Council of Life Insurance and the Health Insurance Association of America, two leading trade groups, filed a suit in the Federal District Court of the District of Columbia to prevent the law from taking effect. The suit alleges that the City Council did not make a "rational" decision when it found that existing tests cannot predict who will actually contract the disease. The federal judge in the case, Thomas S. Hogan, denied the request of a preliminary injunction against the law, and suggested that the suit was unlikely to succeed on its merits. He nevertheless scheduled a hearing on the matter for September 10.

While the fate of the actions against the law in Congress and the

courts remains unresolved, the insurance companies have taken matters into their own hands. According to Leslie Jackson of the D.C. Life Insurance Underwriters Association, about 20 of the 618 companies licensed to sell insurance in the District have quit writing policies for individuals. Those insured by group policies — the majority of D.C. residents who are insured — are rarely tested before being issued insurance. "Although 20 may not seem like a lot," said Jackson, "many companies are waiting to see what happens with the lawsuit." He said that if the suit failed, he expected to see other companies pull out of the market.

Llewellyn said his group was "very concerned" over the reports that some insurers were discontinuing service for individuals and expressed frustration at the insurance industry's refusal to talk to members of the lesbian and gay community about the issues involved in insuring those at risk for developing AIDS. "We want to work with the insurance industry on this," he said, adding that the D.C. law "was never intended to end the dialogue."

Llewellyn also pointed out that there have been cases in the past where insurers have been legally required to write insurance policies. He added that legislation requiring the availability of full services for individuals might be considered should the industry's actions warrant it. "We want individual policies to continue to be written in the District," he said.

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Jewish Feminism: Which Words Are Safe?

The Tribe of Dina: A Jewish Women's Anthology

Melanie Kaye/Kantrowitz and Irena Klepfisz, editors
 Sinister Wisdom Books, Montpelier, VT, 1986
 \$9.95, 335 pp.

Reviewed by Sara Karon

Vi azoy?

how
 she wonders
 should I speak?
Velkhe verter

*which words
 should I use
 in der fremd*

among strangers?

This question, asked by Irena Klepfisz in her Yiddish/English poem, "*Di Rayze Aheym/The Journey Home*," is the question facing all contributors to this anthology. As a reviewer, I too must face the question of what word I — a midwestern, middle class, white-skinned, American born, Ashkenazi (of German or Eastern European Jewish descent), lesbian — should speak in reviewing a Jewish feminist book for a non-Jewish publication. How do I describe the diversity of experiences documented here when I share so little of it? What words may I safely use in speaking to an audience that, experience has shown, includes some anti-Semites?

*Red
 bloyz dem emes*

speak
 only the truth

the poet advises; but then adds

*Zi gedenkt
 She remembers
 di lektsies*

the lessons

di printsipn

the principles
un zi shvaygt

and she remains

silent.

The Tribe of Dina is a courageous step beyond that too-well learned lesson of silence. The editors, Melanie Kaye/Kantrowitz and Irena Klepfisz, have long been breakers of the silences facing Jews, feminists, and lesbians. Their editorial skills equal their talents as writers and poets. They have taken a collection of fine writings and created a book which operates on many levels, and as a unified whole.

The Tribe of Dina continues the themes raised in *Nice Jewish Girls: A Lesbian Anthology* (The Crossing Press, 1982) and *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism* (Long Haul Press, 1984), and moves far beyond. Stories, poems, essays and photos begin to record our past, our present, our future. The artful weaving of stories reminds us that time is not linear: what has happened before matters to what is happening now; the past and the future cannot be separated. This is not simply a collection of individual stories. It is a challenge to its readers to see the differences and similarities in experiences. Sephardic (Spanish and Portugese Jews) and Ashkenazi, Greek, Arab and other Jewish women are included; Israeli feminists speak as Israelis and to Americans; lesbians and heterosexuals, cultural and religious Jews



Melanie Kaye/Kantrowitz (l) and Irena Klepfisz, *Tribe of Dina* editors

all have a voice here. The book is a joyous celebration of our lives and a sober acknowledgement of the Jew-hatred with which we all live. Jew and non-Jew alike are challenged to move beyond their limited visions of what it is to be a Jew; to confront their anti-Semitism; to explore why, in a litany of "isms", "anti-Semitism becomes the one issue too many" (Kaye/Kantrowitz, p. 277).

To those who are often in disagreement with policies of the Israeli government, but who are uncomfortable with American leftist sentiment toward Israel, the entries by Israeli and American women which discuss these issues will be very welcome. These selections help to clear the smokescreen of propaganda and rhetoric that oversimplify the issues. Three main points are made by these writers. First, Americans must acknowledge our own government's role in Israeli politics. Second, we must recognize that many Jewish



"The best known of all Yiddish women writers, Kadia Molodowsky (1894-1975)..." — Irena Klepfisz

Israelis are opposed to their government's actions. An estimated 38 different groups represent Israeli radicals and mainstream peoples who are fighting for Palestinian rights to self-determination. Third, it is critical to recognize the anti-Semitism underlying many attacks on Israel. No other country has its right to existence questioned; no other country is seen as monolithic in its views and actions.

Two of the strongest political pieces occur in the book's final chapter. "To be a Radical Jew in the Late

20th Century," by Kaye/Kantrowitz, is the clearest essay I have found on the relationship between anti-Semitism and racism. This article was made particularly powerful by its discussion of the behavior of anti-racists. Why, it asks, do people choose to work against different kinds of oppressions? How does the decision to do this work actually serve racism, and how can we move beyond? "*In Gerangl/In Struggle*," by the editors and Bernice Mennis, is a "handbook on anti-Semitism and Jewish identity," intended for use in on-going discussion. It includes discussion of the mechanisms of anti-Semitism (fostering silence, preventing Jewish solidarity, isolating Jews from other groups), and means of resisting its paralyzing fears. The inclusion of this handbook as the final selection artfully summarizes issues raised throughout and asks questions not previously covered. The journey on which this book takes its reader does not end with the final page; rather it leaves us with an open-ended ticket and an invitation to travel further.

The political analyses briefly outlined above are an important contribution of this book. But to dwell on the political analyses while ignoring the specifically Jewish experiences recounted in this book is to continue in patterns of silence. *The Tribe of Dina* does much toward breaking silence, building Jewish identity, and strengthening Jewish pride and solidarity; these are three of the four ways of fighting anti-Semitism discussed in "*In Gerangl*." In the opening chapter, we meet Rita Arditti, a Sephardic Jew born and raised in Argentina. She in turn introduces us to Dona Gracia de Nasi, a Sephardic woman who was a "spiritual and tactical leader" of Jews during the Spanish Inquisition. Irena Klepfisz continues with a description of life as a secular Jew. These selections break the image held by most Americans (and many American Jews) of Jews as Ashkenazi and religious. They also serve to remind us that Sephardic Jews, despite their current status in Israel as poor cousins to Ashkenazi Jews, come from a proud and rich background.

The pride and joy in being Jewish, whatever that means, is felt throughout the book. Often the feeling is bittersweet, as is so much of Jewish experience. Gloria Kirchheimer's story of "Food of Love" captures this sense in telling of a daughter's mixture of shame and pride in her Greek mother. As diverse as the selections are, I found a part of myself in each. Even those Jews who have limited contact with their heritage will find themselves here. It is as Chaya Shalom, a fourth generation, Palestinian Sephardic Jew says: "Why should I bother about what happened 2000 years ago? But it seems like it chases you all the time. There is a feeling" (p. 209). It is this feeling which is as warming as it is haunting.

There will doubtless be criticisms of *Dina* — no book is above that. Its one weakness is its limitation: it cannot be a definitive book on Jewish feminists. We cannot be defined. Considerations aside, there are three topics that I would have liked to see included. While the topic of Jewish lesbianism has been partially explored in *Nice Jewish Girls*, and some contributors to *Dina* did discuss lesbianism in their own lives, I would have liked a more direct discussion of the topic. Second, I would have liked to see a frank discussion of who is a Jew. Despite the wide range of Jewish experience represented, the book did not, to the best of my knowledge, include contributions by children of gentile mothers and Jewish fathers (who are not considered Jews under Jewish law) or by converts to Judaism. This issue was raised only as a topic for discussion in "*In Gerangl/In Struggle*." Since *Nice Jewish Girls* was criticized for including contributions by daughters of non-Jewish mothers/Jewish fathers, this issue would seem an important one for this book to address.

Finally, I would have liked a discussion of Jews and skin color. While some contributors did use the phrase

Continued on Book Review page 8

Rock Hudson: A Sphinx Without Secrets

Rock Hudson: His Story

Rock Hudson and Sara Davidson
William Morrow and Company, New York, 1986
\$16.95, 311 pp.

Reviewed by Gordon Gottlieb

Most of Rock Hudson's movie career sort of passed me by. I was too young to see his earlier films, his comedies with Doris Day in the 1950s and 1960s, and too uninterested to watch his *McMillan and Wife* in the 1970s. It was only after 1980 when he started in *The Mirror Crack'd*, which featured an all-ex-star cast in a campy whodunit, and more recently when he appeared on *Dynasty* did I even learn what he looked like. Of course, I knew he was a fag. *Everyone* knew that. We had heard the rumor about his "marriage" to Jim Nabors way back in elementary school. But it was only in late 1985 when news of his having contracted AIDS made headlines worldwide that I spent more than two consecutive seconds thinking about him.

And even as I devoted waking moments of reflection on him, it was more Hudson-as-phenomenon (i.e. the most famous person to date to acknowledge coming down with AIDS) than as Rock Hudson, movie star. It was only as the post-death drama played out—old friends get estate, boyfriend sues for his share, etc.—that I actually began to focus on the man.

Now, just as the body is cold, comes the "authorized" version of Rock Hudson's story. Indeed, there's a note written by Rock emblazoned on the back cover and included as a preface in which he states "I want the truth to be told, because it sure as hell hasn't been told before. So I've asked those who know me best—my real friends—to work with Sara Davidson in telling my story."

So knowing that this book has presumably received Rock's blessing (although more recent gossip suggests otherwise), his fans and the rest of us get an opportunity to sneak past the heretofore protected armor of his Hollywood legend and his famous house. Through Davidson, Rock's friends, his *real* friends, present a picture of a nice guy: a Midwestern cornfed boy who heads west to Hollywood to break into pictures, links up with a cluster of gay, aspiring stars, works his way up through the studio system to achieve major stardom, and then sees his career—and his drinking—go up and down. The final drama of his life revolves around his contracting AIDS, withholding the information from his friends, lovers and public, flying to Paris for an unsuccessful cure using the drug

HPA-23, and the clamor and brouhaha surrounding his *de factor* coming out. Not surprisingly, details are more complete for the final events of his life than for his earlier career, where Davidson had to confront the multiple stories Rock told his friends. To her credit, Davidson does unravel the seemingly contradictory stories that tumbled out as Hudson's case of AIDS was announced—and denied—to the world.

The portrait that emerges of Hudson in his earlier days is not so complete nor as thorough. Davidson relies primarily on Hudson's close friends, a gay couple whom he met shortly after he arrived in Hollywood hoping to break into show biz. Mark Miller and George Nader formed the core of a small circle of Hudson's friends with whom he could socialize in protected privacy. They entertained together, they went on trips together, they played jokes on one another, they jointly protected Rock's career and reputation. They describe him constantly as fun-loving, a jokester, a giggler (everyone associated with Hudson seems to have giggled their way through the 1950s and '60s), as well as an ambitious actor who allowed himself to be formed, molded and trained by the studio. But what about the person



Rock Hudson, age 22, 1947

behind the image: what were his truest feelings about his being gay? What were his private demons? Of this, we know much less. A good son of the Midwest and the Depression, Hudson put fame and success ahead of introspection and self-revelation. Even ex-lovers maintain it was nearly impossible to pierce his self-protective shell.

Hudson was your basic glamorous movie star, trapped in a hypocritical studio system that foisted fake romances upon him, working with some of Hollywood's greats and not-so-greats, sexually voracious (Davidson suggests he was periodically attracted to women, but was always drawn to blond butch boys who also slept with women), but for all that, I was bored. I love glitz and dirt as much—if not more—than the next person, but the most recurring theme in Rock's life seemed to be that he could never barbecue the steaks without burning them. The recent excerpts of the book in *People* magazine highlighted the juicy bits (how Rock agonized over having to kiss Linda Evans on *Dynasty* for instance), and the plain fact is his life, his love affairs, his accomplishments just aren't that interesting.

Early on, Davidson acknowledges, "Trying to understand Rock Hudson was like trying to penetrate a sphinx." But what kind of sphinx? In another context, Oscar Wilde acknowledged that there were "sphinxes without secrets." After reading 300-plus pages about Rock Hudson, I too began to wonder if the reason there was no real insight into Hudson is because there was no insight to get inside of.

Who is to be faulted for this inconclusive story—Hudson or Davidson? I still maintain that a better writer, particularly one who wasn't rushing to get the book out in record time, could have come out with a more satisfying story. Davidson goes out of her way to convince us of the thoroughness of her interviews—tracking down former lovers, his ex-wife, old studio actors and so forth. Yet, even with access to all these sources, she still creates more of a sketch than a finished portrait. This leads me to another point: You don't have to be gay to chronicle the life of a gay man, but it doesn't hurt. A gay writer would not, for instance, write about Hudson's field trip to the backroom bars of San Francisco with such obvious distaste, nor would she let other closeted Hollywood stars get away with some of the disingenuous expressions of surprise about their little Rock being gay. And readers would not be subjected to an expression like "notorious homosexual" as it cropped up in the description of a sleazy agent.

If I wanted more dirt, I could have read an unauthorized biography. What I wanted was more perspective, more understanding. What I wanted in my heart of hearts is the biography of Rock Hudson as told to Boyd McDonald.

Iron Bras & Virgin Births Mar Feminist Science Fiction

The Needle On Full

Caroline Forbes
Onlywomen Press, London, 1985
\$7.95, 267 pp.

Reviewed by Jan R. Fielding

Remember the old pulp science fiction magazines that occasionally featured cover drawings of a "girl" wearing steel underwear being chased by an alien "monster?" (The last two words being more or less identical in those days.) Of course, those cover pictures were never reflected in the stories—not in the good stories, anyway. And for good reason too, because no one has ever figured out any good social, economic or meteorological reason for wearing steel underwear (and nothing else), or a biological, social or any other reason for the monster chasing the girl. (Couldn't rape her, probably couldn't eat her—she'd be poison to him.) The fiction—*literature*—had to be internally believable, and in accordance with *all* known scientific laws. Still does.

Which brings us to Caroline Forbes' collection, *The Needle On Full*, nine works of short fiction, all labeled "science fiction." And with more than a passing resemblance to the aforementioned cartoon. Forbes has several points to make, and she makes them strongly. She might be good at writing inspiring speeches, but, sadly, these stories are *bad* fiction, and not *any* kind of science fiction.

In one of the major stories in this book, "London Fields," the Y chromosome begins mutating, and no

healthy male children are born. Okay, that's possible. But she goes on,

And it had been children who had broken the male spell for good. In the middle of all the madness and breakdown, an old power had been rediscovered, the power of women to control their fertility. It was still rare, and not really understood, but pregnancies occurred in women who really wanted them, and there seemed to be no sign of weakness or defect caused by the absence of a father.

And you can't do that. Never. It does NOT happen.

One of Arthur Clarke's "Laws" is: "One miracle per story." Forbes has already used hers, here, and more makes for bad fiction. But to arbitrarily rewrite human biology takes the story wholly out of the realm of fiction, and lands it somewhere between fantasy and propaganda. It doesn't even qualify as political satire. Compare—and it is most highly recommended—the Nebula Award-winning story by Joanna Russ, "When It Changed." No men here, either, but the women use parthenogenesis, and the merging of ova. The narrator, Janet, explains, "That is why Katy's baby looks like me." Natural laws are not violated.

The stories aren't universally awful. The short story "Snake" is an enjoyable fantasy, as is "The Visitors." But anyone firmly grounded in reality may have a difficult time accepting the premises. "Equal Rights" is also fine—and realistic!—as far as it goes. But I wished it were longer, that this had been the jump-off point for a more involved work.

One reason why it is so much more difficult to write good science fiction than good "mainstream," this-universe, fiction, is that, obviously, you have to create a whole new universe. That's not easy. It's hard

enough to introduce one element—say, transistors, or heavier-than-aircraft—and work out what the implications will be fifty years later. Throw in just one little nuclear war, and you need to recreate a world. In "Marianna and the Graduation," Forbes does that to a degree. She presents some interesting ideas, and makes her points. But (this reviewer is getting *real* tired of writing the word "But") the school the heroine attends is in the middle of nowhere. I can't help wondering where the "guardians" get the building materials, food, clothing and microcomputers. There must be an economic society out there somewhere, but it's not real, not even referred to.

Part of the problem here between the writer and the reviewer may lie in a quote from Forbes on the back cover. "Writing gives me the rare pleasure of making and breaking my own ground rules." No one should get the mistaken impression that this in any way resembles "New Wave" sf. But if you like that genre, enjoy political satire and a good dose of fantasy—and, needless to say, are a committed lesbian separatist—you could enjoy this collection. I suppose.

I can't help thinking of a series of books I recently read, the protagonists of which were two very independent women—one a lesbian—a rich, full world with many and varied beings: the "Titan" trilogy by John Varley. He—that's "he" as in male—has created the best, most vibrant women I've met for a long time. His "monsters" are *people*. No iron bras, but the iron present comes from very specific places, mined by very specific, and fascinating creatures—who interact with the humans, who interact with the protagonist, and so on and so on. No cartoons, but real people, real places. And it's good literature, too.

Lesbian Family Retreats to the Safe Sex '50s

Hidden Pictures

Meg Wolitzer
Houghton Mifflin Company, Boston, 1986
\$16.95 cloth, 294 pp.

Reviewed by Amy Hoffman

I read *Hidden Pictures* after the Supreme Court upheld the Georgia sodomy law, and perhaps that explains why I kept returning to the the idea of safety as I thought about the book. In the middle of it, the main character, Laura Giovanni, decides to leave her terrific apartment on Central Park West and move to suburban Plainview, Long Island, with her lover Jane and her son Ian. On the way home from work one night Jane was accosted by two teenagers in the subway station who shoved her around and took her wallet, and after this incident the women decide they no longer feel comfortable in Manhattan. They remember the times men have harassed them on the street for being lesbians. The city is no haven for them. "Just think about it," Laura tells Jane. "The schools out there are good, and free, and Ian could actually ride a bicycle. You could drive five minutes to work. I could have a nice study. I'm sure we could get a mortgage on a decent house."

Laura is not the kind of person who has ever worried about affording decent housing. When the book opens, Laura's marriage is dissolving into silence and boredom. She has never been able to feel very passionately about her husband, David, even though he is handsome, caring, and a dedicated physician. Laura is puzzled about her passivity in the relationship, although we get an inkling of what her problem is as we see her musing over the clerk in her local grocery store:

Her hair was pulled back off her face, swept cleanly up from her neck and coiled at the top of her head. Her skin seemed polished, as though she rubbed it with imported oil. It reminded Laura of women on the beach — women with a dark gleam to their skin. Some women had it all year; she saw them on the street occasionally, and thought it must be a secret society: Women of the Gleam.

David leaves, and with a bit of part-time illustration work for a children's magazine, David's child-support (he pays faithfully), and her trust fund, Laura has no trouble supporting herself and Ian. She meets a beautiful lesbian photographer named Julia Price, and begins her initiation into a "secret society" of her own.

Laura's affair with the ultimately unattainable Julia falls apart as all such glamorous first relationships must, and eventually she meets Jane Bloom, a lesbian woodworker just on the presentable side of butch. They find, if not true love, then at least lesbian fusion. After a short time, Jane moves in and they open a joint bank account. David is mildly uncomfortable with his ex's newly-revealed sexual tastes, but never enough to cause any real trouble, and the couple's life proceeds fairly smoothly until Jane's mugging.

Laura's status as a middle-class white person seems to protect her from experiencing the shock of an outside world suddenly turning vicious that many gay people feel upon coming out. The problems she confronts are within her psyche rather than with her family, the legal system, landlords or employers. Her good fortune in



Meg Wolitzer

Thomas Victor

being remote from these struggles ironically keeps her distant from the lesbian and gay community as well. Although *Hidden Pictures* is set some time during the mid-'70s, Laura and Jane have no contact with the gay or even feminist movement, and very little with other lesbians. At the beginning of her affair with Julia, Laura goes to the library looking for information about homosexuality. The books she finds are the same old homophobic war horses that have been terrorizing young gay people since the turn of the century. Wasn't *Sappho Was a Right On Woman*, or *Lesbian Woman*, or *After You're Out*, or *Rubyfruit Jungle* available in the New York Public Library? Laura never even goes so far as to look out her own front window to notice that gay men are becoming increasingly visible in her neighborhood. She doesn't stroll down the street to discover that the Christopher Street Liberation Day rally is being held every June a few blocks from her front door; nor do she and Jane ever attempt to attend a lesbian dance, softball game, concert, rap-session, potluck or lesbian mother support group.

I never quite understood what people meant by terms like "post-feminist" until I read *Hidden Pictures*: while for lesbian and gay activists "safety" may have meant coming out and creating community, for Laura and Jane safety means isolation:

As a child, Laura had flourished in the safe arms of her family. They had been isolated out there on the farm, and sometimes now the apartment had a similar atmosphere. It was possible for two women to live well together in New York City. On the street, people sometimes shouted horrible things, but in the building, nobody cared what you did. Like everyone

else, you shut your apartment door and nobody knew a thing about you.

Laura uses her money to keep her doors tightly shut and her privacy intact. Of course, this is never completely possible. When challenged about her relationship with Jane by a real estate agent during their house-hunt in the suburbs, Laura says that the two of them are sisters. Jane gets angry at Laura for lying and insists that Laura learn to "face facts," but not rocking the boat is, in the end, of utmost importance to both of them. Rather than try to find allies who could help them become accepted in their new community, the women retreat further into their relationship and their home. Jane continues to feel invisible, both as Ian's parent and as Laura's lover, but she does nothing more about it than *keetching* once in a while. "I just get depressed," she explains to Laura after the two attend a PTA meeting together. "I want it both ways. I want to make life easy, but I also want to be acknowledged." Although they fantasize about it, Laura and Jane never really believe that acknowledgement or acceptance is possible.

The one community activity Laura does involve herself in is a campaign in Plainview to educate people about the threat of kidnapping, after a girl in the next town disappears from her front yard. It's a curious place for a lesbian to choose to put her energy. The nuclear family has not proven to be particularly safe, for women and children especially, who often experience physical and psychological damage resulting from their powerlessness within it. The agenda of much of the sentimental media hype over the fabricated social problem of "missing children" is to convince people that the violence and chaos of which they are frightened have their origins, not within the family, but rather in the sinister forces lurking *outside* of it. Often, these forces are implied to be queer. Meg Wolitzer nevertheless uses this kidnapping image uncritically to stress the value of family life and to present it as an option even for lesbians.

Interestingly, none of the characters (except for Ian) in *Hidden Pictures* has much of a relationship with parents or siblings: Laura doesn't communicate often with her parents, and visits them only once every few years; Jane has been disowned outright; David feels alienated, as a doctor, from his—working class Italian origins. These characters create for themselves the most narrow and self-contained kinds of nuclear family configurations: two parents and a child, all separated off into their own "little boxes." Ian has a fantasy which is the one place in the novel where someone expresses a desire to escape from this structure. He thinks about meeting the missing child:

...he imagined her throwing pebbles at his bedroom window at night. He would wake up and look outside, and there she would be, down below, wearing her Snoopy shirt and smiling at him just like in the photograph. 'Let's go play,' she would say. 'I'm not really missing. I just ran away to have some fun for a while.'

The kidnapping represents to Laura the necessity of tightening her grip on her son and her household; but to Ian it holds out a promise of freedom, excitement, change. Like Ian, I find Laura's brand of family life suffocating.

I was discussing *Hidden Pictures* with a lesbian

Continued on Book Review page 8

Queer Rights Strategy Argued in Quirky Dictionary

Homolexis: A Historical and Cultural Lexicon of Homosexuality

Wayne Dynes
Gay Academic Union, New York, 1985
\$6.95, 177 pp.

Reviewed by Tim Walton

Words and people have been around together for as long as anyone can remember, and though words by themselves are as harmless as butterflies on a summer day, people have used them for millenia to fix other people in exhibits of what not to be or become. When I was coming of age in the '60s, I squirmed and squiggled to not be pinned down by that great transfixer "the homosexual" which American psychiatry had made into such a weighty implement. To be stuck by that label, it seemed to me, would mean having to live the rest of my life as a case history in a medical text book.

I survived, and so has the label (though I like to think it has aged far more rapidly than I). *Homolexis* is about such survivors. Its "main objective is to examine words as survivors of past struggles to define a major sector of

human experience." "Homosexual" is just such a word. It succeeded in definining, even perhaps establishing, a type of person. It was succeeded by "gay," which freed all the people of that type from the antiseptic corridors of medicine.

Other words have been used on us. The Crusaders brought back with them some knowledge of Bulgarian heresies. The Latin word "bulgarus" became tainted, and in the 1200's the Old French "bougre" meant heretic *or* sodomite. (Though one evil is enough for any person to contend with, you can never have too many evils in a person you condemn.) English derived "bugger" from "bougre," but it meant only "heretic" until the sixteenth century when Protestant jurists made it the name for him who practices the "abominable sin amongst Christians not to be named." "Bugger" has now lost its bite, having become just a curious dysphemism (bad name for a good thing), but once upon a time you could be burned at the stake or hanged for it.

This lexicon interestingly examines these "survivor" words. Other words like "Augustinianism" and "Bloomsbury" are included to allow more history in. Still other words, however, gain entry for no other reason than Wayne Dynes' wanting to say something about them. These range from the trivial ("humpy,"

"hung," "stud") to the contentious ("community," "minority," and "oppression"). There's some fun to be had from this inclusiveness, "lollipop stop" for example, meaning the truckers' highway rest areas. But two difficulties arise.

The first concerns the rationale for what is included. Why include the ancient Greek "siphneizein" (to finger the anus) but not the English "postillion"? Why is the obscure "similiseual" included but not "homosexualist"? There's little of interest to be said about the former, whereas Gore Vidal has had much to say about the latter. When "similiseual" and "siphneizein" are treated, one might look for the mock-learned gay-lib "eudysphemize," but one would look in vain. ("Eudysphemize," by the way, is what we do when we call each other "faggots" and "dykes," trying to make good for ourselves a bad name given to us by society.)

The second difficulty is more serious and has to do with Dynes' incidental opinions. Editorial opinionating is not so out of place in this wordbook as it might at first seem. Dynes likens his book to the philosophical dictionaries of the eighteenth century. Words were entered there not to describe their usage but to comment critically on that usage and reform it. Those

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BOOK BOOK BOOK BOOK
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BOOK

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SHORTS



Entertainment for a Master

John Preston
Alyson Publications, Boston, 1986
\$7.95, 157 pp.

John Preston is a gay author of considerable renown. His work has appeared in many gay magazines and he is the author of several novels concerned with personal growth, sexual coming of age, and tit clamps. He has tackled such compelling issues as the sham of modern advertising, the hypocritical ritual of American sporting events and the effective use of black latex condoms. One stands in awe of such a wide-ranging intellect, and it is with suitable reverence that one should approach this masterpiece of s/m porn, a novel sure to do for gay culture what *Uncle Tom's Cabin* did for the Southern aristocracy.

This hook is actually a collection of relatively harmless leather tales hung on one of the flimsiest plots in recent memory. The protagonist is a smart, smug porn writer who wants to "reenter the sexual arena" (with a vengeance, yet) and thus decides to throw together a little party via a classified ad. The hero then "interviews" several hopeful young lads, taking the reader right along with him, adjusting a manacle here, tightening a shackle there. The climax of the book is the party itself, a surprisingly tame sexual theatre of the absurd.

One approaches the novel on two levels. As a piece of porn it is deftly written. Preston certainly knows how to keep his action moving. But like s/m itself, all is anticipation. The sex act itself, the orgasm, is almost always absent. It is the setting up, the getting things right, that is supposed to throw us into feverish tailspins. A reader expecting the usual "hot action" is sure to be disappointed, unless of course he (and I assume no woman would go near this thing) is the type who appreciates the feel of a lash skillfully applied.

Then, of course, there is the sadomasochism itself, and here the reviewer treads on shaky ground. Sadomasochistic acts strive toward something, I give them that. The furthest most couples will go is a reach toward yet another orgasm, whereas Preston and his ilk can exert themselves in any number of ways — how long, how tight, how many, how often. I suppose this is in the American tradition, this need to excel, but it is probably more at home in a Nazi boot camp.

By reaching beyond the quotidian and the routine, sadists and masochists alike can leave behind their hum-drum, dreary little existences and revel in this submission or this dominance, but only until the moment is ruined when one of them cums. Then there is left the disappointing tasks of cleaning up, putting away, and, most daunting, opening one's mouth and saying something, even if it is merely a hasty "Goodbye." For a while one can transcend, but inevitably the moment is shattered and the return to the house, the apartment, the hotel room swift and sure. The aim of sadomasochism is to divorce the human from his humanity, to separate master and slave alike from anything that ties them to the species and instead concentrate on the experience alone. Sex, then, becomes purely

sexual, severed completely from discussion, from sharing, from any relationship save for that of unflinching obedience and control. As Susan Sontag wrote in a perceptive essay entitled "Fascinating Fascism": "The color is black, the material is leather, the seduction is beauty, the justification is honesty, the aim is ecstasy, the fantasy is death."

Entertainment for a Master is fantasy, intended for those who perceive themselves clad in black, wielding a whip or writhing against a post. I suspect, however, that everything that disappoints about pornography would apply here, only more so. Gay fantasy, after all, leaves a sense of yearning and a sadness that, alas, it is merely fantasy. Sadomasochism demands an even greater immediacy, and I imagine that those for whom the book would appeal would just as soon invest in some sexual accoutrement as shell out the eight bucks for this. Yet the market, if we can judge by Preston's long list of publications, is there. He even concludes the book with: "The Master's Journals Will Continue." Doubtless this will gladden some hearts, but personally the promise evoked the same feeling the Romans must have experienced contemplating the return of the Visigoths.

—Robert Storen

The Good Mother

Sue Miller
Harper & Row, New York, 1986
\$17.95 hardcover, 310 pp.

What does this first novel about a young college-educated heterosexual WASP woman who loses custody of her four-year-old daughter have to do with us? It shows us the fragility of the phrase "Foster Equality" in the stern face of the Reagan Administration.

First let me say that this is one of those books (most books) that totally excludes me. When Anna Dunlap first tries to reach Leo Cutter by telephone, Leo answers and asks her to hold on. Anna hears him arguing with a man. She is grateful: he is not romantically linked to anyone. Throw the book across the room, right? Tempting — but if you do, you miss *The Read* of 1986.

Dunlap is first seen with her daughter in a New Hampshire house she has rented for their period of adjustment to divorce. Mother and Molly have a relationship I find almost eerily intimate, but this is coming from someone who is not a good son and will never be a parent. Anyway, they're intimate and Molly still sucks on a pacifier, something that provides her an almost sexual or druglike pleasure.



Sue Miller

Molly's father is straight in every sense of the word. His name is Brian and he is a lawyer and he goes directly from divorce to marrying Brenda, who is a lawyer too. They move to Washington, D.C., and get Molly weekends when they are not too busy to have her there.

Anna gets a job running rats through mazes for a professor at Boston University. She also teaches piano in her Porter Square apartment. Her best friend is her pupil Ursula, who is the only person I relate to in this book. Ursula wears lots of make-up and jewelry and has invented what she calls "that old anchovy test for oral sex." She means that if a fellow says he never eats anchovies she'll probably have a boring time with him.

Anna never really "misses" sex, even in the

face of Ursula's satisfied chatter, because she and Brian had limited lovemaking and one gets the impression she has not known orgasm. One day in a laundrymat she meets Leo Cutter, an artist who is rife with male artist ego. When he gets to know Anna better he tells her it is terrible she is not committed to anything the way he is to his art. She mentions Molly.

Despite Leo's commitment to his commitment to his art, he and Anna have a marvelous sexual relationship, and for a while he seems a good friend too.

Then one day Brian calls from Washington to say that Leo has diddled with his daughter and from now on Molly will be in Washington with him and Brenda. See you in court, he says, and hangs up. Alone in Leo's studio (he's out of town having a one-person show when Brian's call comes) Anna realizes there is dope in the refrigerator and pornographic pictures in the living area and a gun in the drawer and that no court in America will have any positive appreciation of any of this. Anna has very little faith in the lifestyle she has shared with Leo, and that is the main problem with her.

Once the court proceedings begin she moves about as if in fog. The facts are: Leo was showering one day while only he and Molly were in Anna's apartment. Molly has seen *Our Bodies, Our Selves* at the day care center, and all the children urinate together. Anyway she is four and curious and asks Leo if she can touch his penis. He says she can, she does, and he begins getting erect. The next time she is in Washington she asks her father if she can touch his penis. Aghast, Brian says that's his "business." Molly tells him about Leo.

Once when Leo was entering Anna from the rear Molly crawled into their lovemaking and fell asleep. Leo stayed in Anna. Anna is incapable of lying, and this comes out in court, a court presided over by the sort of judge Reagan likes to appoint. The entire court proceedings are a dirty business, no matter how you feel about what happened between Leo and Molly. But the saddest part of the whole thing is that Anna never calls any character witnesses to the stand — not the B.U. professor who is so fond of her, nor Ursula, who later comments that Anna didn't really fight back.

Anna doesn't think she deserves much. She knows what she wants: her relationship with Molly. She enjoyed Leo sexually and emotionally; he and her professor boss are the first men she has known who were not rigid tyrants. But her main interest in life is Molly, Molly more than piano music and orgasms, and when she loses custody of Molly she enters a period of self-effacement. She moves to Washington, D.C., to be near Molly. When Brian tells her he and Brenda and Molly are moving back to the Boston area, she moves back to the Boston area. She takes any work that will support her and give her time to visit Molly. She's left Leo far behind, and when she dates, she dates men she knows will not pressure her into lovemaking, because she no longer deals with that part of herself. Is she now, as an appendage to a law-abiding nuclear family, the good mother?

—Walta Borawski



Andrew Harvey

Night Kites

M.E. Kerr
Harper and Row, 1986
\$11.50, 216 pp.

M.E. Kerr is an extremely successful author of books for young adults, and it is therefore quite significant that her most recent novel is a very positive presentation of gay men and AIDS. Hopefully *Night Kites* will reach many young people who are curious or troubled about these topics.

The book is told from the point of view of a straight 17-year-old boy who finds out that the older brother he idolizes is gay and has AIDS. In the course of telling the story, the author manages to dispel various common myths about gay men. She demonstrates forms of harassment and discrimination that gay men face in general, while also covering some of the particular problems of a gay man with AIDS. There are some wonderful scenes between the straight boy and his brother, and there is also a very positive presentation of a gay activist.

Other young adult novels on gay themes have focused on gay teens exploring their sexuality, but *Night Kites* is the first I've seen which presents a gay adult from a straight teenager's point of view. Kerr handles this very well, making the straight teen and his own problems the center of the plot, so that the gay characters and themes fit in with a realistic perspective that never seems forced or rhetorical. If straight teenagers can identify with the main character, hopefully they will pick up the positive attitudes about gayness that Kerr is pushing.

AIDS is handled in terms of how it forces the gay character to come out, how his family reacts, and how they all have to deal with the reactions of others, both gay and straight. Kerr wisely does not prolong the book into later stages of disease and death — coming out under pressure is the priority here, and that is plenty for one young adult novel to handle. The characters are so appealing that I hope to see a sequel that covers later events, for I trust her to avoid the maudlin, as she has in this book.

—Maida Tilchen



Burning Houses

Andrew Harvey
Houghton Mifflin, Boston, 1986
\$16.95, 214 pp.

Burning Houses reminds me of a friend's paintings: layers of painted organza sewn together at one end. When held up to the light, the piece meshes; it is one thing. But when one or more of the layers (veils) is lifted, it is another. The effect is both spiritual, evanescent, and yet obviously, literally, material; mundane. Andrew Harvey goes for the gossamer here.

Harvey is Indian horn/English raised, and the novel's two beginnings reflect a divided sensibility. In the first, aging film director Adolphe — self-described as "the worst film director in the world (after Ingmar Bergman)" — telephones narrator/novelist Charles (age 31, English born/Indian raised): "If you don't come over this minute and read your new novel to me — Anna says it steams like a dung-heap and that we're all in it — I'll never lend you my tape of Maria's Mexico City *Aida* again." In the second beginning, Charles — having recently finished writing his novel (called *A Burning House*, the novel within the novel) — has an epiphany at a dinner party in which he remembers a moment from his Indian past in which an old, naked sadhu mocked and worshipped him in a dance by the Ganges. Thus, in presenting these two beginnings, Harvey defines the poles off of which his novel continually bounces: the sophisticated, decadent, experienced, Western world of queen Adolphe; and the holy, innocent, humble world of the Eastern sadhu.

The plot of *Burning Houses* consists mostly of a series of evenings during which Charles reads his novel aloud to Adolphe. This form allows Harvey to mirror and magnify his theme: the burning through or destruction of one thing forging a rebirth; the Phoenix rising from the ashes. The title comes from a 17th century poem by the Zen master Basho: "My house/ Burnt down/ I own/ A better view/ Of the rising moon."

Unfortunately, Harvey is only partially successful, for the novel works *only* when the irrepressible, irreverent, and wisened Adolphe is "on screen," which fortunately is often. It is as if Harvey expended all of his energy in creating Adolphe, and was too tired when it came to the other characters. Charles comes off all right since most of his scenes are *with* Adolphe, whose talkiness fleshes-out Charles' character. But Anna — a friend of both Adolphe and Charles who figures in both stories (as do Adolphe and Charles) — is flat; a type. As is Mark, a character in Charles' novel.

That interior novel tells the story of Charles and Mark, unconsummated but passionate lovers who haven't seen each other in seven and a half years. Mark has married, fathered three children, and the core of the novel within the novel centers around an accidental reunion of the two men. They are still in love with each other, and talk, talk, talk. But Charles — in the end — renounces Mark for something higher and truer burning in him. Because the characters are one-dimensional, the story does not come off, and the prose is stilted, leaden and rings false: "He stood close to me, and opened my shirt. He put his hand over my left breast and closed his eyes. Then he leant forward and blew gently into my eyes."

Fortunately, and to Harvey's credit, there is Adolphe. Night after night Adolphe decks himself out ("Who am I tonight?...Gay Dawn in *Key Largo*. The bar-room scene...") and listens while Charles reads his novel. "Did Socrates and Jesus write? They did not. They talked. They were. I talk. I am." Because of Adolphe's protests and questions, Charles finds himself changing the novel as he goes along, sometimes as he is reading it; the seam of life and art running together. In the following scene, Charles is reading from his novel and comes to a passage in which Mark is vaguely and blandly described. Adolphe intercedes:

Adolphe: "What was it you found particularly sexy about Mark? I want each detail."
Charles: "His mouth."
Adolphe: "Put it in. Put in the mouth. What was it like?"
Charles: "Full like the mouth of Michelangelo's Brutus — rather sensual and hurt. A luscious mouth..."
These scenes, in which Adolphe interrupts,

interjects, reminisces and reveals, are the heart of the novel. And the point, of course, is that after all of their late-night intimacy, because of the hour and the honesty, Adolphe and Charles have dropped all defenses, exposed themselves, and reached a new, higher level of understanding; something *beyond* falling in love.

At the end of the novel Adolphe says: "I have given you the book...and the ending, which, like all true endings...is also a beginning...remember what I have done for you I have done for myself, and often...I have had the absolute happiness, as now, of not knowing the difference."

Just as Adolphe had given Charles (and the reader) the book, Andrew Harvey has succeeded in giving us the moon that rises over the burnt down house; evidence that endings are — indeed — beginnings. *Burning Houses* reads and re-reads like a fine, Zen maze.

— Robin Lippincott



Damning the Innocent

Pierre Darmon
Viking Press, New York, 1986
\$18.95, 234 pp.

The history of sexual behavior and oppression is fraught with the most bizarre incidents and curious circumstances. Pierre Darmon's *Damning the Innocent: A History of the Persecution of the Impotent in Pre-Revolutionary France* details some of the strangest. From the Middle Ages to the Revolution, the only way to obtain a divorce in France was proof of impotence. A huge body of both civil and ecclesiastical law grew up to mediated divorces, and by the late 17th century had evolved into "impotence trials," which included public proof of erection, public examinations of the genitals and, in some cases, state- and church-approved "trials of congress."

Darmon has researched the material completely, and you will probably find out more than you ever wanted to know about French legal history. But beneath the esoterica is a serious meditation on the struggles of a culture to define what is sexually normal.

Although the "impotence trials" ended over 200 years ago, the state regulation of sexuality has not ceased, nor have social concepts of sex and gender changed all that much. *Damning the Innocent* is informative, entertaining, and a strong reminder of the way things can be.

— Michael Bronski

Hand Me Downs

Liz Barnes
Spinsters Ink, San Francisco, 1985
\$7.95 paper, 204 pp.

Although Cassandra Blevins is only five-and-a-half years old, she has already learned well the difference between her and her older brother Til. Til has persuaded Cass to help him exercise his "peejabber" every night so that some day it will grow long enough to reach all the way to his knees. And he has explained to Cass her "calling."

It was to get married to the likes of him and carry babies in my stomach until they got big enough to breathe outside. He said that as long as a peejabber didn't get inside me, I wouldn't have a baby. He said that was the only way baby seeds get planted. He said that men have all the seeds and women are the dirt.

Til's attitude towards Cass may be openly contemptuous most of the time, but Cass is usually willing to enter into his projects with sisterly enthusiasm, whether he suggests peejabber exercises or counterfeiting quarters. "What if he told you to go jump off the river bridge?" her father demands after Cass has fainted as a result of Til's attempt to "hypnotize" her. "Why she'd do it as fast as she could," answers her mother.

One of the lessons Cass has begun to learn by the end of the summer and fall during which *Hand Me Downs* takes place is what her boundaries are, and when to say no. She is forced to deal not only with Til's sexual curiosity, but with the more sinister explorations of her neighbor Mr. Simpson, and finally with a sexual assault by Til's friend Ralph. The adults around Cass seem to be completely cut off from what is really happening in the world of their children, and through the painful and sometimes destructive process of having to cope with her confusion, anger and suffering in isolation, Cass gradually develops as an independent person.

Despite her age Cass is an observant narrator, and through her Liz Barnes is able to convey vividly the sights and verbal rhythms of rural Tennessee during the early 1930s. However, the child's perspective also tends to flatten out the significance of events, so that the death of Cass' grandmother has the same kind of narrative weight as Til's more elaborate pranks. Some of Cass' experiences have reverberations throughout the book, but others seem completely isolated, their implications unexplored. Cass reports external details, but often is incapable of examining their meaning or her emotions about them. The book is set in motion by the ticking of chronology, and with each incident marching steadily right after the last I had difficulty figuring out when important turning points had been reached, or even why the book started and stopped exactly where it did.

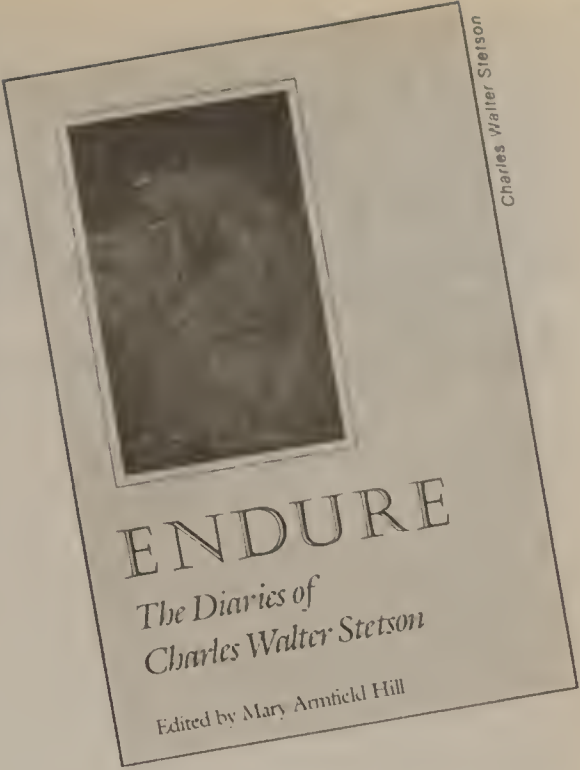
This structural problem is hardly unique to *Hand Me Downs*, but it seems to plague feminist autobiographical writing from Rita Mae Brown to Audre Lorde. It's as though in reclaiming our own lives we are reluctant to omit any detail in case it later turns out to be significant. Accumulating lost information about ourselves is of great importance, but only when we take the risk of evaluating what we've found do we get literature about women's lives that has real depth and power.

— Amy Hoffman

Endure: The Diaries of Charles Walter Stetson

Mary Armfield Hill, editor
Temple University Press,
Philadelphia, 1985
\$34.95, 373 pp. illustrated

Charles Walter Stetson is known today, if at all, as the husband of feminist theorist Charlotte Perkins Gilman. Yet in his own day he had a wide reputation as a painter and water colorist. These *Diaries* are a record of his courtship, friendship, marriage, separation and divorce from Gilman. Expertly edited by Mary Armfield Hill (author of *The Making of a Radical Feminist*, the definitive Gilman biography), they are a moving document of what it means to balance life, politics, love and commitment.



Although she was brilliant, Charlotte Perkins (the Gilman came with her second husband) was also demanding and tended to periods of relative emotional instability. Stetson prided himself on being an open-minded, mature, intelligent man of his times, but who, for all of his reasonableness, had real troubles with much of Charlotte's newly emerging feminist politics. Perkins needed the security that Stetson offered, although she later began to resent both the man and the situation.

Endure is a definite must for anyone interested in Gilman (or Stetson), 19th century feminism, or intellectual history. It is also a testament to the efforts and energy that both love and politics demand from everyone.

— Michael Bronski

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Williams' Stories Reveal Gems in the Rough

Tennessee Williams: Collected Stories

Introduction by Gore Vidal
New Directions, New York, 1985
\$19.95, 574 pp.

Reviewed by Robin Lippincott

In *Tennessee Williams: Collected Stories* there are 50, arranged chronologically, and written between 1928—when Williams was 17—and 1977, six years before his death.

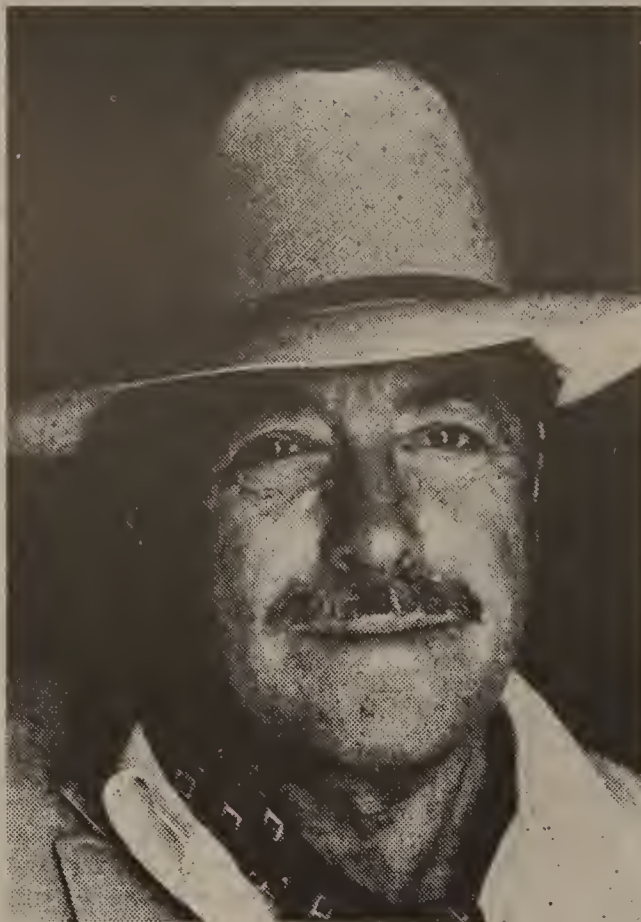
Tennessee Williams was not a great short story writer like Chekhov or Flannery O'Connor, which is not to dismiss this collection. Williams' contributions to American literature—as a playwright—are great, and with these stories we are firmly in his oeuvre. The stories—most of them—are sketches, studies for the plays. And the plays, as Gore Vidal discusses in his moving introduction, are inextricable from the life.

The collection opens with a story written in 1960, but not published until 1980. Called "The Man in the Overstuffed Chair," it is as pure a piece of autobiography as we ever got from Williams about his early life, and it aptly lays the foundation for the plays, the life, and thus, the stories. Tennessee Williams was a compulsive, obsessive writer. First abstracting and transforming experience into a story, he would then often distill and refine that to a play, his true form. The following quote, from "The Man in the Overstuffed Chair," beautifully envelopes and expresses Williams' life and work, including this collection, which Vidal deems Williams' proper memoir.

... my father was never willing to part with the overstuffed chair. It really doesn't look like it could be removed. It seems too fat to get through the doorway. Its color was originally blue, but time has altered the blue to something sadder than blue, as if it had absorbed in its fabric and stuffing all the sorrows of our family life.

... The best of my work, as well as the impulse to work, was a gift from the man in the overstuffed chair. ... I almost feel as if I am sitting in the overstuffed chair where he sat, exiled from those I should love and those that ought to love me. For love I make characters in plays. ... After my morning's work, I have little to give but indifference to people. I try to excuse myself with the pretense that my work justifies this lack of caring much for anything else. ...

"The Man in the Overstuffed Chair," incisively sketches the people in Williams' early life: his genteel, manipulative mother; his tough-on-the-outside, hard-drinking father; his fragile sister Rose; and another Rose, his grandmother, also called "Grand." Theirs are the characters, or attributes of character, that appear and reappear in Williams' work. "Portrait of a Girl in Glass" is a study of his sister Rose, and an obvious



Tennessee Williams

precursor to Laura and *The Glass Menagerie*. "Grand" is about his grandmother, and there is a story-sketch of *Night of the Iguana* by the same name.

Besides Williams' family played out again and again, the stories are populated mostly by misfits (often self-portraits) of one sort or another: hustlers, transvestites, gay men, eccentric older women and artists. Williams—as a gay man—was himself on the outside looking in and he could write with insight into outcasts, and about the culture from which they were excluded or chose to remove themselves. From one of the best stories, "Two on a Party," in which Billy and Cora cruise sailors for "the lyric quarry," Williams writes: "It was a rare sort of moral anarchy, doubtless, that held them together, a really fearful shared hatred of everything that was restrictive and which they felt to be false in the society they lived in and against the grain of which they continually operated."

"The Knightly Quest," written in 1965, is Williams' having the last laugh. It is a broad, brilliant and sustained satire set in futuristic America, where "... there was a ban on blues music ... and the government had established a Happy Song Center. ... Nothing to worry about, ... that was the cry. No reason for any grouches. No reason for anybody to wear anything but a radiation-proof outfit and a happy smile."

"For love I make characters in plays," Williams wrote. But as these stories and their characters are often the genesis for plays, so desire was sometimes, often, the beginning of that inspiration: "I cannot write any sort of story unless there is at least one character in it for whom I have physical desire," Williams told Vidal. And desire is *the* vehicle both of Williams' life and art. "Desire is something that is made to occupy a larger space than that which is afforded by the individual being," he wrote in "Desire and the Black Masseur." Desire as character!

Williams' gift, stylistically, as a writer, was his lyricism. Most visible and effective in the plays, this gift is also occasionally vivid in the stories. There is a lovely, melancholy passage from "The Angel in the Alcove," about the city, *his* city of New Orleans. It is strongly evocative of Tom's final soliloquy in *The Glass Menagerie*.

That the story form was not—for the most part—Williams', is of little importance. For out of it he made something great and lasting, the plays.

Queer Dictionary

Continued from Book Review page 3

books with their rationalist, anti-clerical viewpoint helped bring about the Enlightenment. Dynes would like to bring some enlightenment of his own to contemporary gay thought and practice, but his inherited rationalism is too dry and narrow for him to have made much of the post-Stonewall era. He rails against the confusions that abound in any creative, mixed-up period and is unable to understand the vision or sympathize with the energy that give rise to the new.

It's hard to flush Dynes out on these matters, his preference being to hide behind his word-entries and take potshots at the passing parade. But in his own terms, he would probably call himself a "homosexual emancipationist," someone who wants civil rights for homosexuals but who shies away from the larger social charges of "gay liberation." In a telling phrase, he speaks of the acquisition of those rights as "the unfinished business of the European Enlightenment."

Most readers of *GCN* would probably find this too narrow a program. (Our civil rights alone, for example, would never have destigmatized us of psychiatry's "homosexual.") What concerns me in this review, however, is how unsuited it makes him as a commentator on the past two decades. Take, for example, his entry on "homosexuals as a minority." This is the *longest* entry in his lexicon. When he isn't belaboring the obvious, he's missing it altogether. Homosexuals aren't an ethnic minority, they aren't *like* an ethnic minority, they shouldn't behave like one, they should have nothing to do with any of them, blah, blah, blah. An expose of his errors isn't worth the newsprint.

What's to the point is that if homosexuals are an

Continued on Book Review page 8

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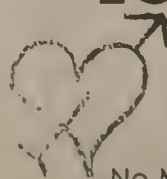
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Poems to Remind Us of a Warrior's Passions

We Say We Love Each Other

Minnie Bruce Pratt
Spinsters Ink, San Francisco, 1985
\$5.95 paper, 98 pp.

Reviewed by Lois Anne Addison

It is hardest, I think, to say things about what you most value, about what touches you so deeply that you are never quite the same again. There are some writings that reconnect you to forgotten experiences and insights, then lead you across the brink of memory to reach an understanding that has seemed just out of sight — until, while reading, it "clicks" into focus. At such moments you find yourself yet another degree closer to knowing what is important and how you need to be living each day of your life. Audre Lorde's *Cancer Journals* (and essays and *Zami*) have been that for me. Now there is another such moving book — Minnie Bruce Pratt's *We Say We Love Each Other*.

I have now read this collection five times from start to finish — something unheard of for me — and, each

when I need a reminder of courage, of what it is to live a life of insurgency, of the lesbian warrior, to borrow Lorde's phrase. I think of these women as encouraging comrades and quite simply acknowledge that my living would be enormously diminished without them.

Minnie Bruce Pratt writes with an intensity and passion that strike the deepest, most caring parts of me. *We Say We Love Each Other* is, I think, a profoundly political book. What I mean by that is *not* that it has specific "political" content, although it certainly does; rather I am referring to the quality of struggle, the drive of honesty and criticalness, and the interweaving of daily life, serious political concerns and the passion of a new relationship. That combination of activities is the reflection of what I feel to be my own lesbian past and my own lesbian political identity.

Having come out in 1970 I immediately joined Radical Lesbians, only to leave and create (I suppose rather presumptuously) "Revolutionary Lesbians" and also one of the first lesbian separatist papers (*Spectre*, Ann Arbor, 1971-'72) where my then-lover and I wrote our lives and struggles every two months. So there is something very familiar and comforting about Pratt's book. It reflects what my sense of political lesbianism is all about. What this collection of poems captures is the gut meaning of that now-old phrase from the very early days of our recent movement: "the personal is political and the political is personal."

Included in this collection are three rather long poems: "Reading Maps" One, Two and Three. Reading a map is one way to find your way and we follow Minnie Bruce as she picks her way through the different landscapes that make up her own particular life.

...I can only resist the need to destroy
that spreads anger and despair heavy as asphalt
through my veins, makes me a road driven over by
violence
makes me a map of someone else's world.
I will remember that I have learned to travel a
different way....

...We locate forbidden places, the kind marked
dangerous
swamp, unknown territory on the old charts.
We plot change. We love one another.
Our bodies become lodestones to the future. *We*
imagine
a place not marked yet on any map. Between us
words tremble and veer, like an iron needle
of a compass, a guide to what we are making real.

— from "Reading Maps: One"

In between this beginning and end, we are partners in her sometimes-desperate journey to acknowledge her rage, find women like herself, leave her marriage and create a new life. This trip is

sometimes violent, etched out amid the institutionalized violence of a military town: Fayetteville, North Carolina.

In "Reading Maps: Two" Pratt traces the threads of her own life and family ties — those of a southern white woman. She forces herself to recognize the complicity of her mother and aunts, whom she grew up loving and wanting to be like, as well as her own (our own) complicity in the daily living realities of racism.

...About her life, mostly silence, a blank piece of paper

I want to rip that up, useless guide to this land
we were both born in, the place I drive through
now, over the Tallapoosa, the Coosa, over roads
made
on dirt paths once marked by Choctaws with
painted trees,
past fields where, within her lifetime, good Christian
men
made bonfires, burned Black folk like pine, while the
women
lifted up the children to see.

What does she know

that she has not told me?...

— From "Reading Maps: Two"

"Reading Maps: Three" is a complex interweaving of some aspects of One and Two, the way highways around big cities merge together for a while and then go off their separate ways again. Here we are faced with the end result of that way of life she described so vividly in "Reading Maps: One" — for this poem is built around her anguish at the U.S. invasion of Grenada. It was, after all, soldiers from Fort Bragg, in Fayetteville, that were sent to "save the island" from communism.

The rest of the book is composed of much shorter poems, and given the title of the book, not surprisingly, love poems. Most of them are written to her present lover, Joan. Some are breathtakingly sexual, blatant in the openness of desire, pleasure and lesbian

Continued on Book Review page 8



JEB (Joan E. Biren)

Minnie Bruce Pratt

time, I enter a rich, compelling world that gives me solace and strength, many smiles and a few outright chuckles. For me, Audre Lorde and Minnie Bruce Pratt are the two most powerful, most sustaining and most important lesbian writers I have read. They are who I pick up when I am in the midst of a devastating life crisis which demands that I reclaim my own vision,

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Poems to Remind Us of a Warrior's Passions

Continued from Book Review page 7

lovmaking. Some are simply outrageously funny:

My tongue, your ass;
the center of a peach,
ripe, soft, pitted, red-fibred flesh,
dissolving toward earth, lust.
Eat you? I ask.

Still others document the complexities of an intense new relationship made even more complex because it brings together two very different women from very different cultures. The descriptions of the tenderness, longing, anger, pain and loving is yet another map charting of our lesbian lives. It is precisely their passion for each other that serves as a catalyst into a healing space, however momentary and fragile.

Why do we love each other? curiosity? stubbornness?
Before we kiss, we do not say: *cultural differences*
or: *we defy history*, when we make love and come
to the place outside time where our skins kiss
there at my stiff Scott ribs, your *zaftig* belly....

* * *
...us in bed, side by side, ourselves
and our bodies of myth and history, when it is
your danger or abandonment, my despair and self-
hatred,
when this difference joins the other between us,
chain links in a fence, and we see each other
from opposite sides,

yet each time our hands

reach through, an act inexplicable by theory.
— from “An Act Inexplicable by Theory”

The most important relationship in my life was the one enmeshed in the struggles of the '70s. In the daily push to change ourselves and the world, we, also from very different backgrounds, fought about practically everything. It restores my sense of perspective and brings a chuckle as she describes their fighting. And they do fight.

Do you know why I think we stay together?
Because we fight in the car on the Beltway,
first about doing our clothes in a Rockville
laundrymat,
then about everything: closeness, farness, love;
you mad enough to drive into an abutment
me mad enough to open my door and jump,
both yelling, crying past the Morman Temple
lit like a Disney spaceship, which makes me feel
worse, like we are on the wrong planet.

— from “Staying Together”

Why do I cherish all this so much, I ask myself?
Why is it so damn vital and important to me? Because I
am allowed to be witness to an intense, rich
relationship, full of love, passion and struggle. It
represents the kind of politicizing of everday life and
relationships that was/is our contribution to the process
of change. It represents a whole way of being that I have
not heard extolled for a very long time. Rather, at

meetings and gatherings what I hear are mostly
murmurs citing the “oppressiveness” of the political.
What I see around me is a return to the traditional left
forms of political organization where the term “political
lesbian” has grown to mean that the woman is a lesbian
and she participates in a variety of standard political
organizations. The intense integration of Minnie
Bruce's poems presents us with something quite
different.

I am constantly struck by the powerful images of
these two women, their relationship and their living. I
am grateful to know that they are still fighting. Some of
us are, I guess, inherent combatants. One reviewer
found Minnie Bruce's anger “unsettling” and some of
the poems so personal that they alienated. I had an
opposite response — rather I felt a bond of
comradeship — a sliver of that term “community”
which never seems to include me. But then it is the
peculiarity of writing that the reader takes what she sees
and makes her own connections and importances. But,
you don't have to take anyone's word for it — you can
simply read it yourself. At \$5.95, this book is a wild
bargain.

I am glad to have *We Say We Love Each Other*. It
is a joy, a source of strength and encouragement, and
damn fine writing.

Queer Rights Argued in Quirky Dictionary

Continued from Book Review page 6

“identifiable segment of society” with genuine minority
interests, they might agitate for those interests and ally
themselves with other agitators, and society
might . . . change. *Quelle horreur!* Better no minority-
status than that.

Dito with “community.” The notion that there's
such a thing (or *should* be such a thing!) as a gay
“community” is a product of those messy gay lib days. It
comes in for a similarly superficial and *retardataire*
drubbing, with however the extra good laugh that he
can't refrain from referring to that nonexistent
community himself a couple of times.

There's worse yet when Dynes takes the bit between
his teeth and speaks his mind. Though possibly not
misogynist, he is decidedly anti-feminist. He's even
made up a term “lesbyterianism” to cover all those men
who aren't as anti-feminist as he and believes that
Kinsey's finding of fewer lesbians than gay men should
result in minority representation of lesbians in gay-
lesbian organizations!

Feminism has no standing with him as a theory.
Oppression, we learn in that word's entry, makes sense
only in the context of Marxism or Christianity.
Marxism, of course, has no standing with him either, so
we're left with Christianity as the only adequate theory
for explaining the oppression of gays and women. The
mechanics of this oppression are hinted at and too
ludicrous to detail. Dynes, good superannuated
philosophe that he is, is as anti-clerical as he is
“rationalist,” but he surely shouldn't be taken seriously
here. He just wanted to leave no room for feminism and
was willing to play the fool to do it.

“Sexism,” of course, he's heard enough of. Its
usefulness has been “neutralized by current rhetorical
abuse” by “self-appointed ideological purists” intent on
foisting on society a “coercive *Sphrachregelung*”.
(*Sphrachregelung*—oh yes . . . have I mentioned

already that this is a pompously pedantic book?!)

I must admit that only a small part of *Homolexis* tries
to deal with the last two decades. So this review may
seem unbalanced. But once you've caught that
sneering, petulant tone in Dynes' writing, you hear its
echoes elsewhere. Readers, of course, have a recourse
not open to reviewers. They can simply put the book
down when they've had enough. They'll probably pick
it up again, for there's plenty of interesting material
here. Some, however, may throw it so far away they'll
never find it to pick up again.

*Homolexis can be ordered directly from the publisher at Box 480,
Lenox Hill Station, New York, NY 10021 for \$7.70*

Lesbian Family

Continued from Book Review page 3

activist friend who admitted that, especially with all the
struggle in her life, she felt drawn to the insularity and
stasis of the life to which Laura and Jane aspire behind
their white picket fence. I realized that, in contrast to
my friend, it represented to me some very old fears
about what my life would be like if I came out. As an
adolescent I imagined a lonely existence where I would
be rejected by my family, where I would have no friends
or community, where I would constantly have to
suppress my thoughts and desires. Like so many others,
I felt that my discovery of the women's movement and
gay liberation saved me from this sad fate. On the most
personal level, the accomplishments of these move-
ments enabled me to exercise my imagination and
creativity, to make things happen in the world around
me, to experience love and joy.

Laura and Jane's Ozzie-and-Harriet (or Harriet-
and-Harriet) lifestyle seems to me stifling rather than

calm; rigid, conformist and intolerant rather than safe.
I sense that the book is meant to convey quite the
opposite, that it is intended to offer lesbians a hope of
a good life. Instead I find it holds out a bleak vision of
limited possibilities for open lesbian life in these
repressive '80s. According to the book jacket, Meg
Wolitzer is 27 years old; I find it distressing that a
young lesbian writer seems to have found it necessary to
turn back to the repressive '50s to find resonant images
out of which to create a story that presents her vision of
happiness and security.

Jewish Anthology

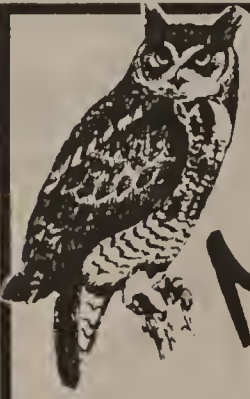
Continued from Book Review page 1

“white-skinned,” none directly addressed the issue of
Jews and white-skinned privilege. Although some Jews
do enjoy that privilege, none are protected by skin color.
Jews who survived the Holocaust using their white skin,
blond hair, and perfectly accented Polish (or Russian, or
German, etc.) would not have been saved by skin color
alone. I do not consider myself white, nor do many of
my Jewish friends; I am a Jew. The label “white” is as
false as the label “straight.” Just as I do not enjoy
heterosexual privilege once people know I am a dyke,
neither do I enjoy white privilege despite appearing
white, once it becomes known I am a Jew.

These ommited topics are points of frustration. I
did not want this book to end. But this frustration does
not detract from the book's value. It merely reminds one
that there is more to be said. Ultimately it is true, as
Sandra Butler writes in a dialogue/article with her
partner Barbara Rosenblum, it “isn't finally coming
home but making the home we always hungered for.”
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Chicago

Continued from page 1

men and declared for a 'yes' vote," said Jeff McCourt, publisher of *WCT*, "but he didn't go out of his way to publicly address the issue."

The Council is currently divided 25-25 between Washington, supported by Black and white liberal alderpersons, and alderman Vrdolyak, who leads the remnants of the old Daly "machine." It was hoped that Washington's clout with alderpersons of color, combined with the lobbying of targeted Vrdolyak alderpersons, many of whom have large gay constituencies in their wards, would produce enough votes to pass the bill. As of the day before the July 9 vote, 27 aldermen had indicated they would vote to pass the bill.

Bernardin Intervenes

The night before the vote was to be taken, just in time for the 6 o'clock news, Cardinal Bernardin issued a press release, calling the bill's language vague and questioning its impact on religious institutions. The Cardinal's negative statement was expected to carry a lot of weight in heavily Catholic Chicago, and the passage of the bill was now considered unlikely. In a last minute meeting between lesbian and gay community activists and the sponsoring alderpersons, the old debate between waiting for sure passage and going for a vote against the odds was refought. Finally, it was decided to postpone the vote until the July 29 meeting of the council, but no longer.

Despite the objections of some members of Ordinance Central, an attempt was made to negotiate with the Archdiocese of Chicago about the bill's "vague language." However, in a meeting with Jim Bussen of Dignity, an Archdiocese spokesman made it clear no compromise was possible. "They weren't ever really interested in negotiating at all," Bussen stated. "It was more of a public relations effort than a serious attempt."

Bernardin's stand encouraged other religious leaders to speak out against the bill, including Orthodox Jewish rabbis and Eastern Orthodox priests. Fundamentalist ministers already actively opposing the bill, such as the rabidly homophobic Reverend Hiram Crawford, began to receive more media attention.

While activists agree that Bernardin's influence was one of the big factors in the bill's defeat, many caution against singling out the Cardinal. "[The Archdiocese's] impact shouldn't be overestimated," said Bussen. "Mostly it allowed some aldermen off the hook by giving them an outside source to cite for their 'no' votes."

The Vote and Aftermath

Lesbians and gay men continued to organize in the face of increasing opposition, with emphasis on constituent calls to alderpersons. The night before the vote took place, a candle-light vigil organized by activist Mary Mack in support of the bill drew 2,000 people. This was the largest political rally in the history of Chicago's lesbian and gay community.

Despite the new activism, the bill failed 18-30. The vote fell largely along Washington/Vrdolyak lines with 16 of the 'yes' votes coming from the Washington block and only two from the Vrdolyak side. These two votes were significant because they were cast by the alderpersons representing the Chicago wards with the largest number of gay and lesbian voters.

One of the major results of the campaign was to put the lesbian and gay community on the political map of Chicago. The community got more media attention in the two weeks preceding the vote than in the previous two years, and this coverage has continued after the vote. For example, a *WCT* editorial criticizing mayoral-hopeful Jane Byrne for her lack of support for the ordinance was covered by local TV stations and newspapers.

Ex-mayor Byrne, who is running against Washington next year, had enjoyed great popularity with the lesbian/gay community. But unlike Washington, she refrained from issuing a statement in support of the bill. She also refused to use her influence among the Vrdolyak alderpersons. This silence has cost her heavily in the lesbian and gay community, and she acknowledged as much when she cancelled a fundraiser scheduled for the week following the vote.

Organizing Continues

A new sense of activism pervades the community, with many lesbians and gay men now working to elect pro-ordinance candidates and defeat opponents. "I used to get calls from people asking me, 'What are you going to do?' about this or that," noted Kit Duffy, the Mayor's liaison to the lesbian and

gay community. "Now I get callers saying, 'We want to do this — will you help?'"

Other organizing efforts may focus on building a coalition between the lesbian and gay community and communities of color here. For the most part, alderpersons supporting the ordinance belong to the Washington block, a fact that wasn't apparent before the July 29 vote separated verbal supporters from 'yes' voters. Activists setting the stage for a coalition believe it could have a significant impact, not only on the fate of the ordinance, but on the upcoming Washington/Byrne contest and Chicago politics in general.

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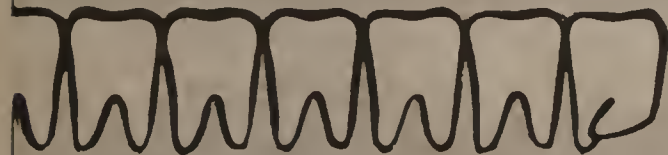
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Medford: 2LF sk 3rd 25+, veg, share food some meals, no smoke, have cat, dog visits, 2 flrs of Les owned hse/quiet st, w/d, pkg. \$300+. 395-9021. (7)

NEVER LIKED DORCHESTER?

We didn't either, but our 3 Bdrm hse is great! LF 31, GM 28 sk gd-hearted, indep M/F 27+ to share it. Nr Ashmont T. \$233+ util. Cigs ok, no more cats. 282-8239. (7)

LF + SF seek F to share independent household in West Somerville avail Sept 1st. No smoking, drugs or pets. Call 625-8013. Leave message. (7)

JAMAICA PLAIN

2 LF seek 3rd to share large, beautiful apt., just minutes from Pond & both Orange and Green Ins. \$275 includes heat. Avail Sept 1st. No pets. Call Deborah or Sally, 524-4214. (7)

MELVILLE PARK/DORCHESTER

LF prof seeks LF to share bright, spacious, gorgeous 8 rm apt in 2fam. Porch, deck, mod bath/kit, wood flrs, quiet, safe St. No pets/smoke. \$500, avail imm. Message 288-0119 (7)

IN THE COUNTRY

L38, seeks nonsmoking L to share farmhouse with me and part-time daughter age 6. \$275 includes heat, util, w/d, yard, more. Some barter possible. 50 mi west of Boston: Commute to Southern NH, 495, Lowell, Worcester, western MA. 386-7737. (7)

North Cambridge: Semi-coop house of BtBF, GWM & SWM seek F-responsible, fun-loving & progressive. We enjoy art, conversation, exercising & cilantro. No cigs, or pets. Prefer 25+. Call 354-2697. (7)

LEXINGTON

Open minded, warm female 30+, Prof. to share 3 bdrm cape house. No pets, cigs. Fpl, yard avail now. \$333+. Call Karen or Terry 861-7234. (7)

BEST APT IN JP AVAIL SOON!

3 Lfs seek 4th, 27+ for friendly, spacious, JP home. Near Arb, T, and pond. Porches & yard. No smokers, no more pets. Avail 9/1. \$250 (522-7446). (7)

NEAR KING'S BEACH, LYNN—SWAMPSCOTT LINE

GWM with 2 mellow cats seeks roommate for sunny, cozy, 6-rm furnished apt. Close to bus & train. Beach 2 blocks. Mail, 1 mile. Nice neighborhood. \$220 plus utilities. No lease. Must be responsible, neat, independent, discrete. Prefer non-smoker. No more pets. Phone 595-1237. (7)

3 LFs seek 1 more to share great Camb. home. Close to porter Sq. T, friendly, semi-coop. No smokers, no alc. or heavy drugs, no more pets. Avail now. 491-4005. (7)

LF seeks same for 2 bdrm apt in Malden. Close to T. Eat-in kitchen. Washer/Dryer hook up. \$225+ util. Eileen days 451-0894. Eves 321-2724. (7)

BROOKLINE HOUSE

Mixed (M—F, S—G, 30s-50s) seek 5th longterm member: responsible, quiet, help with remodeling a plus. No TV. Near D line. About \$350/mo incl food. 731-4104. (8)

THE ROOMMATE CONNECTION

New Englands's largest referral agency, since 1982. In Brookline at 1469 Beacon St. and in Boston at 520 Commonwealth Ave.(Kenmore Square). *Recorded info: (617) 262-4679* (9)

LF seeks LF to share 2 Bedroom apt between Inman and Harvard SQ. Parking, laundry. No more cats. Quiet, spacious-minimal drugs, alcohol. \$350 + cheap heat. Sylvia, 492-5121. Avail. 9/1. Must be a feminist. (8)

COOLIDGE CORNER

M 25+ prof wanted to share 3 bd apt. Lrg rooms, fpl, patio, pkg avail, no pet. \$365/mo. Call Mike or Brian, 232-0451. (7)

L 25 seeks L(s) 24+ for nice Camb'port apt. Indep, friendly, no smoke or pets. Sept 1, \$255+. Evelyn, 576-3103. (8)

PORTER SQUARE

2 F's seek F. friendly, responsible, for nice 3bd apt w/porch & yard. Near T, Star mkt. \$300+ util. We are into arts, 25+. No smoke or pets. Call now. Please lv msg. 625-4474. (8)

VICTORIAN BRIGHTON SHARE

2 sunny top floor rms for VERY QUIET 4th lesbian \$425+ util, days or midweek for less. Furnished or un, no smoke/pets, near T. 254-5923. Sept 1. (8)

ROOMMATE WANTED

LF sking neat (semi-tidy, really cool) hshld as of 9-1. I'm neat, quiet, respons, good around the house. Newton, Brklin pref, Bost poss. Pls write T. Sharon, 1051 Floyd Terr, Bryn Mawr PA 19010, or call (215) 645-6182 (days). (7)

LF seeks women roommates to share Somerville apt. Want to live semi-cooperatively. Rent is \$237.50+. Home:628-5758, work 436-0378. (6)

LIVE IN N.H.

Single/couple to share priv 5 acre 5 bedroom house w/barn. 45 m N of Bost. Call after 7PM. 603-382-1537. Woods, lv, w/d, dwasher. (7)

REAL NICE HOME

L looking for L to share 2 bdrm Cambridge apt near Inman Sq. I like a friendly, relaxed home, prefer no drugs or alc. Avail Sept 1. Lv msg. 864-7711. (7)

LF lkg for same to share 7 rm house in Dorchester. Has yard & washer. Rent \$250+ util. Katie 265-7860. (7)

JAMAICA PLAIN

Two wonderful dykes looking for third. Apt w/piano, across from Arboretum, near Green and Orange lines. We're activists with a sense of humor. No smokers or pets. Rent \$200+. Available Sept 1. 522-6813 (C)

NATICK HOME TO SHARE

Resp LF wanted to share home w/LF couple & son & pets. Conv to T. no smokers. \$350 w/utilities. 655-8331. leave message. (7)

HOME TO SHARE

2 GM seek house mate for 2 bedroom furnished, clean, neat, coop house. Warm, friendly atmosphere. Sunny, private yard. Seek responsible person with outgoing personality. References preferred. Convenient to T. Parking, animal lovers only. \$250+. 628-8065. Call after 5 or leave message. (7)

I seek 2 (independent, pref F, 24+) roommates for scruffy basement apt in Clev Circ nr 3 T Ins. Sept 1. Considerate, respect privacy. No neat-nicks! \$208/\$216 incl heat. Call Naomi 739-6566. (7)

ROOMMATE WANTED

2 LF seeks 3rd 30+ LF for rm. avail. in 5 rm J.P. apt W/porch. Close to Pond, Arboretum, Orange & Green lines. \$192.00 incl heat bt not utilities. Independent but friendly household. Non-smoker preferred; no pets. Safe neighborhood; on street parking. Available August 15. Call Barbara or Rochelle, 524-0754. (7)

2JLF seek JLF for independent, friendly, gt. apt low rent. Nr Davis Sq. Kosher/vegie. Pls call 623-8603. (7)

APARTMENTS

Somerville 3- Bedroom Duplex, hw floors, porch, nr Davis Square T. \$975/mo. Call 576-1705 eves. (8)

JP:9/1, 5 rooms, yard, prkg, prch, new pnt, hw flrs, 1 1/2-2 bdr, last apt in our triple, good energy! \$610+, 524-6698. (7)

JP NEAR FOREST HILLS

Responsible women wanted for 2-Br apt in semi-coop 3-decker. \$600 includes everything. 2-4 mo. Sublet also available. Call 522-6029 before 10 am.(7)

WORCSTER AREA

LF, 35, wants to live with other LF within commuting distance of Worc. Write Fontaine Werth, RD1, Box 503, Charlton, MA 01507. (9)

MELVILLE PARK/DORCHESTER

Charming, large, airy 6rm apt in 2fam. Wood flrs, deck, porch, quiet, safe st. No pets/smoke. \$650+. Avail imm. Message 288-0119. (7)

DORCHESTER

Large, sunny, spacious 2 1/2 bdrm apt nr Codman Sq, new kitchens and bath. Quiet neighborhood. No pets, no smoke. \$575. Avail immed. 522-2466. (8)

GOVERNMENT HOMES from \$1. (U repair). Delinquent tax property. Repossessions. Cal 1-805-687-6000 Ext. H-1437 for current repo list. (8)

Dorchester: first flr 6rm 2bdrm remodeled, new furnace, kitch, bath, flrs sanded bk proch, secure, well maintained, owner occ, \$475 mo no util. 282-1196 eve. (8)

WE'RE LOOKING FOR YOU

Tyngsboro: Private 3 bdr country home with pondview for rent to two or three professionals. Available immediately. Call Aris at 649-3625 Mon-Fri 10-12 AM, weekends 7-10PM. (7)

HOUSING WANTED

2 LF's w/cats sk 1 br hs/apt to rent in Port/Eugene, OR area. Will share lgr apt/home. Pets/smokers ok. Need by early/mid Sept. Call Diana Cohen-(216) 774-8984; 74 Groveland, Oberlin OH. (7)

LF seeks apt w/ other LF's in Lynn, Salem, Beverly area. Non-smoker. Needed immediately. Up to \$400/mo. Call 927-0533, eves. (8)

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1979 SAAB 900

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Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).

TS info

Referrals to MDs, surgeons, and counselors and other needed support information available from Donna May James, 1061 N. Hwy 95 #6, Moscow ID 83843.

Telegnosis is dead! Long live VULTUR, revolutionary mag. Free sample to prisoners. Write: Vultur, CP 95, Stn Place D'Armes, Montreal, PQ H2Y 3E9. (Postage to Montreal and Canada generally is the same as for the US: 22'.

A prisoner at Attica has written in recommending the legal services of Rev. D.L. Dittus, for the gay prisoner community. His address is: American Fellowship International Mission Project, PO Box 491523, Ft. Lauderdale FL 33349.

ORGANIZATIONS

D.O.B

Support organization for leabians, 1151 Mass Ave, Camb. OCBC. Raps every Tues, Thurs at 8:pm. Special raps for 35+, parents, ynger women, baby boomers, singles, coming out, issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to paticipate. (V13.35)

BLACK AND WHITE MEN TOGETHER Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 580 Castro St. SF, CA, 94114. (V14.15)

LESBIANS

Are you lesbian, Bisexual or unsure? Looking for a group to go to? Come join us at BAGLY. Call Tony, 497-8282 (V13.32)

"JOHNNY DIED TODAY"

14 year old Joey will blow out his brain, Eddie will overdose, and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 stamps, 64 page newsletter. \$20 sub/mbrshp. "Reality Inc". PO Box 73, Paramus, NJ 07653. (?)

GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, potluck dinners, discussions, folk dancing, etc. For events, check GCN calendar. Call (617) 782-8894 or write PO Box 11, Cambridge, MA 02238. (V14.35)

MAN/BOY LOVE

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA:GCNAD at 537 Jones ST, NO 8418, S.F. CA 94102 or PO Box 174, New York, New York 10018. (V14.23)

CONCORD MEN'S GROUP

A support group in Central N.H. for Gay and Bi-sexual men on Fri. at 7:30 pm. For more info, call Gay Info-line of N.H. at (603) 753-9533. (V14.18)

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236-1848



Single Black lesbian looking for inen-tal and physical stimulation. Am into free love and S&M. Can be very sub-missive to right person(s). Please reply as soon as possible. Bobby PERRY, Box 2, Lansing KS 66043.

22, looking to correspond with someone who cares. I'm a free-spirited lady who likes nature and what it has to offer. Sorry, can't write other prisoners. Deborah GOLDEN, 151599, PO Box 8540 (484), Pembroke Pines FL 33024

I am a Spanish lesbian (Butch) looking for a female penpal to write to in Spanish. I'm getting very lonely. Please help me out if you can. Susy KAIRUZ, Box 99 - Pioneer, Framingham MA 01701.

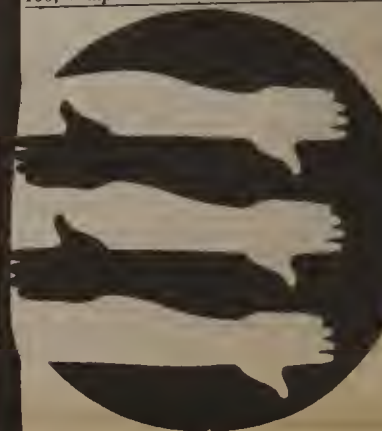
I'm a professional hairdresser, like swimming, baseball, dancing and open-minded people. Please write. Lynda POLK, W19367, PO Box 1800-D4212C, Norco CA 91760.

My Interest includes poetry, crocheting, dancing, music, and exercise. I'm an Aries who likes to have good communication with clear minded people. Gerry GREGORY, W21843, PO Box 1800-D4323A, Norco CA 91760.



Sexpot, 6'2", loves life, music, travel and men. Would like to write someone. Jerri (Diane) JOHNSON, 106474, Rt 1 Box 207-C, Lawrenceville VA 23868.

Black male desires to hear from people in the community. Presently confined but will answer any who want to share some thoughts. James TAYLOR, W40645, Box 100, Walpole MA 02071.



I'd like to write someone, male or female. I especially like fat folks. Please someone have some caring in your heart for this lonely Italian. Karl, 180647, Box 45699, Lucasville OH 45699.

I'm in prison for sucking dick, which ain't fair. I'm a Black, mature, goodlooking man in search of a young, hung male. I can be a good sugar daddy to the right stud. My hobbies are spades, gin, dominoes, cooking, tv, movies and hot raunchy sex. Louis BESSES, Rt 3 Box 4444, Hagerstown MD 21740.

My interests are automotive history, outdoors, the beach, reading, fun with good friends. I'd be glad to write anybody who writes me. Bill WHIT-SITT, 368571, Rt 1 Box 16, Lovelady TX 75851.

Hello! I'm 22 and seeking someone from the streets to start a meaningful relationship with. I'll be out in a year or less. Please send photo if possible. Glen LOVIN, 33186, Box 1568, Hutchinson KS 67504.

30 yr old Black gay male seeking to write all, young & old. Kevin A GOINS, 165-963, Box 45699, Lucasville OH 45699.

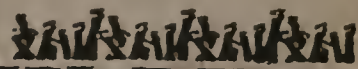
I am what you would call a gay boy from Hollywood Cal. If you know someone who is looking for a real lover, I am looking for one myself. I am real light yellow skin, with hair down to my shoulder. Sanford THOMPSON, 33868, Box 2, Lansing KS 66043.

I'd like to get on your writing list. My interests are reading tarot cards, playing cards, and writing. Would like to write gays, drag queens, TSs, bi-females and lesbians that have it together. I am Indian/Spanish. Eddie MONTOYA, A-59330, Box 1902-A, Tehachapi CA 93561

I have really enjoyed reading the GCN paper. Please keep sending them. I am bisexual and have been like this since I was 10. I'd like to write to someone I can talk to. My family wants nothing to do with me since I am bisexual. Robert Lee ANDERSON, EF-166918 CIA, 4600 Fulton Mill Rd, Macon GA 31213.

I am an incarcerated man looking for a friend or just someone to talk to, for in prison there's just not too many people you can confide in. I'm a Black, poetic male. Keith COLEMAN, 155484, Box 4571, Lima OH 45802

Would like to correspond with cute boys, TVs, TSs and bi-females. Bill PULLIN, 154784, Box 7, 2-D 555, Moberly MO 65270.



CALENDAR

August 23 to September 26

23 saturday

Boston — Opening of art exhibit: "Recent Works of Michael Wilde." Gallery at the Piano Factory, 791 Tremont St. 7:30PM. Through 9/7. Info: 625-8024.

24 sunday

Jamaica Plain — Lesbian & Gay Neighbors Brunch at Doyle's. Newcomers welcome. Doyle's Cafe, Washington St. 11AM.

Provincetown — Exhibit of works by F. Ronald Fowler and John Flemming. Tennyson Gallery & Metamorphosis, 237 Commercial Street. Through 8/28. Info: 487-2460.

Randolph — Fenway Community Health benefit with Girls Night Out. Randolph Country Club. Info: 267-7573.

Boston — Rock Against Sexism presents a Tea Dance (Disc Party). 1270 Club, 1270 Boylston St. 6-10PM. \$2. Everyone 21 and over welcome. Info: 739-6566, 734-1672.

26 tuesday

Cambridge — Legacy, a drop-in social for gay/lesbian elders. Cambridge Committee of Elders, 15 Pearl St. 6-8PM. Info: Ann Maguire, 725-4907.

27 wednesday

Cambridge — Feminist Discussion Group. Weekly. Women's Center, 46 Pleasant St., Central Sq. 8-10PM. Info: 354-8807.

Boston — Bisexual Men's Network. The Rose Garden in the Fenway. 7PM.

Cambridge — Women's School is looking for women to participate in panel discussions during October. Info: 354-8807.

Great Woods — Joan Armatrading in concert. \$18.50, \$16, & \$13.50. Info: 482-5822.

28 thursday

Boston — Gay Boston, a monthly cable TV program. Channel A3. 7PM.

Great Woods — Anne Murray in Concert. \$19.50, \$17.50, & \$13.50. Info: 482-5822.

29 friday

Rowe, VT — Labor Day weekend Gay Retreat for gay & bisexual men. Therapeutic & social. Sliding scale fees. Info: (413) 339-4216.

30 saturday

North Shore — North Shore Gay & Lesbian Alliance potluck & discussion. Info: 745-3848.



Michael Wilde, August 23

Boston — Something About the Women presents a documentary on Libba Cotten. WMFO 91.5 FM. 11AM.

31 sunday

Boston — Metropolitan Community Church of Boston, a Christian church of the gay & lesbian community, worship service. 131 Cambridge St. 7PM. Info: 523-7664.

september 1 monday

Lincoln — Boston Folk Festival. De Cordova Museum. Noon & 6PM. \$16.50, \$14.50 in advance; \$1 extra at gate. Performers include: Holly Near & Patty Larkin. Info: 641-1010.

2 tuesday

Boston — Legacy, a drop-in social for gay/lesbian elders. Clarendon St. YWCA. 6-8PM. Info: Ann Maguire, 725-4907.

3 wednesday

Boston — Eleanor Smeal, President of NOW, speaking about anti-abortion referendum. Faneuil Hall. 12:30PM. Info: 782-1056.

4 thursday

Boston — GCN's production night. All welcome. Proofreading: until 8PM. Paste-up: 7PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Boston — Gay Boston, a monthly cable TV program. Channel A3. 8PM. (Repeat from 8/28).

Boston — Girls Night Out in concert with New Man and 'til tuesday. On the Common. 6PM.

5 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — Women's Center Coffeehouse. 46 Pleasant St., Central Sq. 8-Midnight. Info: 354-8807.

7 sunday

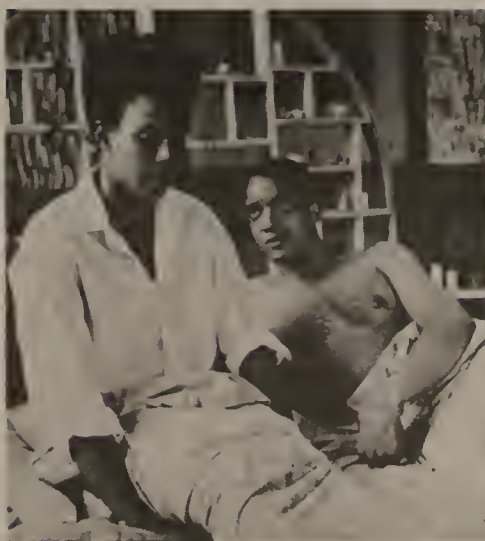
Boston — Hunter Davis in concert. Somewhere Else, 295 Franklin St. 7:30PM. \$5. Info: 423-7730.

Jamaica Plain — Amethyst Women picnic and games. ODT driveway off Jamaica Way. Noon-4PM. A drug and alcohol-free event for women.

Dorchester — GALA Potluck. 7PM. Bring food or beverage to share. Donation requested. Info: 288-8029 or 825-4463.

9 tuesday

Cambridge — Legacy, a drop-in social for gay/lesbian elders & their friends. Cambridge Committee of Elders. 6-8PM. Info: 725-4907.



She's Gotta Have It, see notes review.

Boston — Eugene Ionesco's "The Rhinoceros," performed by the New Ehrlich Theater. 539 Tremont St. 8PM. \$10-\$15. Running through Oct. 4. Info: 482-6316.

12 friday

Boston — Monthly Meeting of Girth & Mirth. Hill House, 74 Joy St. 8-10PM. Theme: Levi/Western Night.

Boston — Bread and Puppet Theatre. Tower Aud., Mass College of Art, 621 Huntington Ave. 8PM. Also Sat. Info: 484-2119.

Cambridge — Rape Survivors Support Group — 12 week group. Info: Rape Crisis Center, 492-RAPE.

13 saturday

Boston — Black & White Party to benefit New England Rainbow Alliance of the Deaf. 74 Joy St., Beacon Hill. 7PM-midnight. \$5. BYOB, potluck. Info: Sam, 436-6866 or 236-1673.

14 sunday

Boston — New England Rainbow Alliance of the Deaf. 74 Joy St., Beacon Hill. 1-4PM. Info: Sam, 436-6866 or 236-1673.

16 tuesday

Boston — Legacy, a drop-in social for gay/lesbian elders & their friends. Clarendon St. YWCA. 6-8PM. Info: Ann Maguire, 725-4907.

17 wednesday

Boston — Lesbian Rights Task Force of Boston NOW meeting. Boston NOW Office, Suite 20, 971 Commonwealth Ave. 7PM. Info: 782-1056.

Boston — Street Safe Fall Festival. Fens Parkland between the Rose Garden and basketball courts. 11AM-6PM. Info: 262-0060.

22 monday

Cambridge — Bereavement Group for Lesbians & Gay Men, sponsored by Hospice of Cambridge. Schedule negotiable. 35 Bigelow St. Info: 489-3806.

23 tuesday

Haverhill — North Shore Gay & Lesbian Alliance coming out discussion group. Northern Essex Community College. Info: 745-3848.

24 wednesday

Cambridge — Boston Bisexual Men's Network, Old Cambridge Baptist Church, basement, 1150 Mass. Ave. 7:30PM.

26 friday

Somerville — Bright Morning Star and Tom Wilson Weinberg in concert to benefit GCN. Somerville Theater, Davis Sq. 8PM. \$7.50 advance, \$9 at door, more/less. Info: 426-4469.

note this!

She's Gotta Have It. Written and directed by Spike Lee. With Tracy Camila Jones, Tommy Redmond Hicks, John Canada Terrell, Spike Lee and Raye Dowell. At the Nickelodeon, Boston.

Any film by a Black male independent filmmaker that starts out with a Zora Neale Hurston quote has my immediate attention. But, if Spike Lee's intent in the comedy *She's Gotta Have It*, his first feature after his short "Joe's Bed-Stuy Barbershop: We Cut Heads," was to create an '80s city version of the strong-willed and self-possessed Black woman in Hurston's *Their Eyes Were Watching God*, he didn't make it.

Nola Darling, the Black woman of Lee's film, is a beautiful, artistic, politically aware woman who is as insistent on sleeping with each of her three male lovers, when she feels like it, as she is perisistent in her refusal to make a commitment to any one of them. (She has no trouble squelching the advances of her girlfriend in a lesbian sub-sub-plot twist which seems to have no point other than the rejection.) The humor is derived from each man's attempts to win her for himself alone.

Lee has put everything in this film but the kitchen sink: sex (plenty of it), sexuality, class, Black woman/man and woman/woman relationships, monogamy, non-monogamy, celibacy, rape, masturbation, jealousy, control, even that ol' double standard gets attention. But, Lee can't seem to stay with an idea or image for more than a hot minute, and when he does there is little depth. It's all a big muddle. Often funny but still a muddle.

The film's strong point is the energy and humor embodied in the charming and sincere con-artist, Mars Blackmon, played by Lee. Mars is a bespeckled, bike-riding Brooklyn Legba: the African Trickster God transplanted to Bed-Stuy. It's a joy to see and hear him fast-talking, cutting through b.s. and making fun of the men, the women, the film and himself.

As for Nola, by the end, you still don't know who she is, or what she's gotta have. When one of her lovers concludes that it's sex, you think there's got to be more to it. But, her big revelation and declaration of independence — that she's not a "one-man woman" — seems weak and flimsy. Is that it? Well, she can have it.

— Kate Rushin

Images, a Lesbian Love Story, a 50-minute video from Tri-Image Productions. Written by Janet Liss and Gwen Tucker. With Charlene Worthley, Christine Parker, Claudia Alexandre and Vada Foster. Original music by Ruth Barrett and Cynthia Smith.

Created in response to what its producers call "male-identified" lesbian-made sex videos, *Images* emphasizes the context of lesbian sex—relationships—rather than the sex itself. Three cheers for this interest in improving the plot quotient of porn.

Unfortunately this video throws out the baby of eroticism without even giving us the bathwater of character. Not only is the one sex scene shot boringly from a single angle, the script and acting are on the level of a soap opera.

Too bad these yuppie dykes with their painfully meaningful glances can't just get down to a good fight, some acting out and some hot making up. Here's hoping Tri-Image will stay in business long enough to get some experience under their video-making belts.

—Loie Hayes

By Popular Demand...

You're in luck if you've wanted to see *Ten Percent Revue* but can't stand P'town's summer crowds. The Gifford House has extended the Revue for the first three weekends in September. Call 467-0688 for reservations.

Calendar compiled by Miranda Kolbe

GayCommunity News

Win fun and valuable prizes while supporting your community newspaper

GCN RAFFLE!

1st Prize:

The choice could be yours:

**3 day trip for two to MONTREAL
OR**

4 day trip to ATLANTIC CITY

**Or equivalent credit on deluxe Hawaii vacation
donated by ITA Travel Services**

Drawing will be held at Bright Morning Star/Tom Wilson Weinberg concert to benefit GCN, Friday, Sept. 26, at the Somerville Theater.

Ticket holders need not be present to win.

Other Prizes Include

FAIRBANKS INN, Provincetown Guesthouse

Double room for two nights during Oct. - Dec.

BETH WALSH, 1-hour massage

WOMANCRAFTS, Provincetown, MA

Feminist jewelry, books, records, clothing, gifts, etc.

\$15 gift certificate

FRITZ, South End, Boston

Sat. or Sun. brunch for two with complementary
Bloody Marys.

DR. JONATHAN STEIN, Brookline MA

Chiropractic physician

Initial examination, history, and consultation.

BRIAN CUMMINGS, South End, Boston

Haircut

RADICAL AMERICA, 1 year subscription

GAY COMMUNITY NEWS, 1 year subscription

SOJOURNER, Feminist monthly

2 year subscription (\$26 value)

OUTRAGEOUS WOMEN, 1 year subscription

FAG RAG, All existing back issues plus new issues
for 1 year.

TICKETS: 15/\$10, 7/\$5, 1/\$1

For tickets, mail the form below to:

GCN Raffle 167 Tremont Street, 5th floor, Boston, MA 02111

- ☐ Yes, I'd love to take a chance! Send me raffle tickets at
15/\$10, 7/\$5, 1/\$1
Yes, I'd love to see the concert, too! Send me concert tickets at
\$7.50 each (\$9 at door)

Name:

Address:

Phone:

I enclose a check or money order for \$

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